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THE PACIFIC

A religious and family paper

Volume L. SAN FRANCISCO, MAY 2, 1901. Number 18.

Aspiration.

STILL must I climb if I would rest;
The bird soars upward to its nest;
The young leaf on the tree-top high
Cradles itself against the sky.

I cannot in the valley stay;
The great horizons stretch away;
The very cliffs that wall me round
Are ladders unto higher ground.

And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning to the best;
I climb to thee, O God, for rest!

—*Lucy Larcom.*

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, May 2, 1901

His Love.

We are the mariners, and God the sea;
And though we make false reckonings, and run
Wide of a rghteous course, and are undone,
Out of His deeps of love we cannot be.

—Alice Cary.

A native Chinese girl at Hueneme, Calif., is said by the County Superintendent of Public Instruction to be the best reader in the county. She speaks Chinese, English and Spanish, and has considerable acquaintance with Italian—another evidence, this, that the Orientals are forging ahead. Will they yet lead the Europeans? Let the year 2500 A. D. give answer.

The announcement of the breaking of the uniformity in the International Sunday-school Lesson scheme, which has existed since 1872, will come as good news to many Sunday-school workers. Many of the lessons have been very difficult to teach to children, and there has been a wide-spread conviction that the Sunday-schools for this reason were not accomplishing the good they should among the young. This change is said to have been brought about by the editors of Sunday-school periodicals and the writers of lesson helps, who went before the International Committee with the following statement: "We favor a separate course of lessons for one year for beginners in Bible study of six years old and under, and we will heartily co-operate with your committee in making a success of such series as you may propose." It was said further by these petitioners: "From our knowledge of the field and the demands of many Bible students we believe that there should be prepared a two years' course of study at least, that should be topical and historical for adult or senior classes. We think the times ripe for such course, and request your committee to provide the same in such way as will not interfere with the present international plan."

There is in England a sect called the "Bible Christian Methodist." Is this name intended to signify or to intimate that other Methodists are not Bible Christians? It is difficult to conceive of a Christian who is not a Bible Christian. And this reminds us of the church of the Disciples of Christ taking to itself the name "Christian." The name "Disciples of Christ" is an assumption not quite so bad. That can be used without confusion—though there are disciples in other communions. But when we write or speak the words, "The Christian Church," it is only by the context that it can be told whether reference is to the church of Christ throughout the world, or to this particular sect. We know of one person, who, for this reason, sometimes speaks of the sect thus named as "the Christian-Disciple-Campbellite Church." There is much to be commended in this body of Christians, and it has had large growth during recent years. Some of the best Christians we have ever known have membership therein. We have very dear friends connected with it, but it is impossible to escape from the conclusion that the name of "Christian" as a distinct appellation was unwisely chosen and is unwisely retained.

Since the publication of the editorial concerning Isaac Watts as "the peerless poet of the sanctuary," and mention therein of the fact that we had counted in each of two church hymnals now widely used nearly two hundred of his hymns, we have noticed that in each of the two most modern and carefully compiled hymnals, "The Plymouth" and "In Excelsis," there are fifty of his hymns. Winnow as the compilers may, so as to give place to the best of the past and present, Watts always leads—except in collections prepared especially for use among the Methodists. There, Charles Wesley, the number of whose compositions greatly exceeds that of any other hymn-writer, will be found to lead. Wesley has always stood next to Watts in popularity among all Christians. Sixty years ago it was said in England: "During the last fifty years few collections of hymns designed for the use of evangelical congregations, whether belonging to the Established church or the Dissenting bodies, have been made without a considerable number of his compositions, which are admired in proportion as the people are spiritually-minded. His hymns are therefore used extensively in secret devotion, in family worship and in public religious assemblies. As long as the language in which they are written is understood, and enlightened piety is cherished, the hymns of this venerable man will be used as a handmaid to devotion." Wishing to ascertain the hold Wesley has today as a hymn-writer, in religious circles outside the Methodist, we turn to two collections at hand at this writing and find in one, "The Plymouth"—compiled by Dr. Lyman Abbott—

twenty-eight of his compositions; in the "Manual of Praise, which was compiled in 1880 by Oberlin professors, there are twenty-five.

No hymnal for the church of Christ in any age of the world would be complete without some of Charles Wesley's hymns. There are three, the omission of any one of which would, in our judgment, leave a flaw in any collection. They are those beginning, "Love divine, all love excelling," "Jesus, lover of my soul," and "Thou, O Christ, art all I want."

A Dangerous Trend.

We have read with interest the article by Prof. F. H. Foster of Pacific Theological Seminary, in the last number of Bibliotheca Sacra, on "The Limits of Theological Freedom." After a careful consideration of the positions assumed by Professors Gilbert and Paine in their recently published books, "The Revelation of Jesus" and "The Evolution of Trinitarianism," the conclusion reached is that they have abandoned our evangelical theology. There follows the question whether the limits of theological freedom are such, or are to be such, as to include them, and all who follow after them, in our fellowship. Prof. Foster pleads for a more thorough and consistent application among us of reasonable theological tests.

The Pacific is in sympathy with that plea. It is impossible for us to escape from the conclusion that there is in these books a rejection of the supernatural element in revelation and religion, the doctrines of the Trinity, the incarnation, the atonement, etc.

The positions taken are those of Rationalism, and they must sooner or later lead every one accepting them to the relinquishment of effort to build up the world in Christ Jesus. For, the end of such speculation cannot but be the obliteration of Christ. It is practically to this end that Professor Schmiedel of Germany has come. In some mysterious manner he holds to a few credible elements in the gospels, but scarcely a reader of his article in the Encyclopedia Biblica can accept his premises and reasoning and stop where he stops.

More than thirty years ago the Rev. Dr. Dale of Birmingham, England, said that the controversies on theology had narrowed to one vital question. He said at that time: "If only a theory of inspiration were breaking down, if men were discussing nothing more serious than the precise and minute accuracy of the four gospels, if we were threatened with nothing more formidable than the demonstration of the historical untrustworthiness of a few chapters here and there in the Old Testament, we might look on calmly and wait for the issue of the conflict with indifference. But it becomes plainer every year that the real questions in debate are far different from these. The storm has moved round the whole horizon, but it is rapidly concentrating its strength and fury above one Sacred Head. This, then, is the real issue of the fight—Is Christendom to believe in *Christ* any longer, or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger; it is not a theological system; it is not a creed; it is not the old Testament or the New; but the claim of Christ himself to be the Son of God and the Savior of mankind."

Quoting these words in the British Weekly for April the 13th, the Rev. Dr. W. R. Nicoll says that without the change of a letter they may be used to describe the situation today, and that "now at last the very life of the faith has to be fought for." Surprise is then expressed at some of the views promulgated by Dr. Cheyne, who, it is said, writes that Jesus was born of an earthly father, but that it is questionable whether that father's name was Joseph.

Reference is also made to the article by the late Dr. Bruce, in the Encyclopedia Biblica, in which it is said, concerning the story of the Passion, that "even in its most historic version it is not pure truth, but truth mixed with doubtful legend"; and where, along with the statement that the followers of Jesus evidently believed in his resurrection, there is the implication of his own disbelief. There is mention also of a book by Mr. Moffatt, a minister of the United Free Church, who "continually drops vitriol on the pages of the New Testament," and whose "positions taken logically point to naturalism."

What we have here written will show the situation in which the Christian Church finds itself at the present time. In evangelical ranks there are not a few persons of distinction who hold views antagonistic to and destructive of what the vast majority yet regard as evangelical theology. That which we have long been taught to believe as gospel truth, and which it yet seems reasonable to believe, is brought to the bar of their reason by these scholars and critics and is discredited. Following closely in their footsteps are many preachers of the gospel, and from not a few sources comes word of something lacking in their preaching. "It does not satisfy." "I do not know what it is, but there is something lacking." "It is beautiful, it is intellectual, but some voice seems sounding in my ears that says, 'It is not what is needed.'" "It will not convert." These are sample expressions from troubled hearts.

It will not do to say that there has been a discarding only of belief in verbal inspiration, and an advance to the position that in the first chapters of Genesis there is picture-writing—truth told in a manner suitable to the comprehension of the people of an early day; and that the creative days spoken of in Genesis were not days of twenty-four hours, but long periods; and to the position that some of the books of the Bible were not written by the persons whose names they bear, and to many other positions that are not disturbing any one today, but which were not much accepted a half-century ago. The changes have led far beyond all these, and not a few of our preachers stand perilously near to bald naturalism, though they themselves will not admit it, and probably do not see it. We do not believe that the supernatural elements of our faith can be abandoned and anything of

worth be reserved. With the supernatural birth and the resurrection, with miracle and vision, with the reported sayings of Jesus, which are by certain critics declared unauthentic, goes his supreme divinity, or deity. And with that goes his authority as a teacher. If Jesus had no more than a human consciousness, if he had no other than a perfect moral union with God, then he was not able to speak with authority on many matters as to which he claimed authority, and when he said that he had power to forgive sins he was either a lunatic or an impostor. But suppose we say that he did not state that he had power to forgive sins, cut that verse in the 9th of Matthew out of our Bibles, where will the cutting process thus begun end, and what at last shall we have left of the Bible? We do not believe that the Christian world is to lose faith in the integrity of the Scriptures. The Bible will live and will continue to meet the needs of humanity the world over. Belief in Christ as one having power to forgive sins will never fade from the earth while it shall be trodden by the feet of men. But it is necessary that the church awake to the danger which confronts it. There must be the earnest, courageous application of reasonable theological tests to men aspiring to professorial chairs and positions as pastors. Else will faith suffer an eclipse, many being led into grievous errors. The length to which some teachers and preachers are going is forcing this truth upon the thoughtful minds of Christian people with profound conviction.

The Wages of Sin.

That was a sad ending to which two men, long respected in the community in which they had lived, came in Vancouver, Washington, a few days ago. Sin never pays. As president and cashier of a bank these men had opportunity to appropriate to their own use, for speculative purposes, the funds of the bank. For years they lived in suspense, not knowing what day discovery would come, never able to extricate themselves from the meshes into which they had plunged, and all the while becoming more hopelessly entangled. Finally, when discovery came, they went out and shot themselves, one of them looking longingly for the sight of a favorite child, whom he thought he might meet for a long, last farewell, as he passed out from town to the woods along by the riverside, to shoot away the life that for him had been a failure. Such is the outcome of sin. If those men could have looked ahead ten years ago and have seen the bitter cup that they were to drink, it is not likely that they would have entered on that downward path. But they thought they could sin, and yet in some way escape the consequences of sin. Fatal error! The consequences are as certain as is the sin. Given the one, there is no escape from the other. What a fearful way for men to pass out of this life and enter the presence of God! Self-condemned culprits here, when they stand in the full blaze of that eternal light which shall illuminate all the recesses of their beings, how severe then must be their own condemnation! They were not able to enter that other life until they had added another sin to those with which already they were weighted. Unable to face any longer men against whom they sinned, they hurled themselves into the presence of Him against whom is every sin. But, know ye who are yet in the way of opportunity, that it is a fearful thing to fall into the hands of the living God. It is impossible for an infinitely righteous being to look with any allowance upon sin. "The wages of sin is death." If God cannot, because of its willfulness, be a comforting and guiding light to a soul, he must be a consuming fire.

"On the glassy sea of green,
Flooded with God's noontide keen,
Can there be for sin a screen?
Omnipresence none can flee;
Flight from God to God must be.

"Evermore with God must I
Dwell in strife or harmony;
Evermore my changeless past
Gaze on me from out the vast;
Thou art first and Thou art last!

"Oh! if now before thy face,
In thy brightness I had place,
With the past unscreened from Thee,
Thou from whom I cannot flee,
How could peace abide with me!

"Since from Thee in heart estranged,
If this instant I unchanged
Were in heaven, Thou, God, dost know
Highest heaven were deepest woe,
I and it are variant so.

"God, O God, Thy likeness give,
In and of Thee let me live;
God, O God, for sin atone,
By Thy love awake my own:
I must face Thy great white throne."

A Philanthropic Work.

In Marion Cottage, near the home of Mrs. F. M. Smith of Oakland, because of the philanthropic spirit of Mrs. Smith, ten girls are leading happy lives today and are being trained in ways of usefulness who else might be growing up in circumstances not calculated to place them where they could make the most of their lives. Inasmuch as this cottage is one only of several that are to be erected for a similar purpose, the reach of this philanthropy and its influence for good will be extensive. It was appropriate that the Rev. Dr. McLean, who during his ministry has officiated at many church dedicatory services, should conduct exercises dedicating this cottage to the grand work for which it is designed. Marion Cottage will do as much good as many a church is doing. It is good news for girls hereabouts who are shut out from the opportunities of life that the foundations have already been laid for a second cottage, and that yet others are to follow. Surely, He who came down from heaven and went about doing good must have put it into the heart of Mrs. Smith to inaugurate this work. It is another evidence of the fuller coming of his Kingdom upon the earth. He who was lifted up on the Cross

is indeed drawing all men unto him. The nineteenth century witnessed a great consecration to his service. The nineteenth was pre-eminently a missionary century, and a century characterized by the giving of large sums of money for religious, educational and general philanthropic purposes. But now, in the beginning of the twentieth century, there is a much more extensive manifestation of the altruistic spirit. Less and less are people seeking their own things; more and more are they giving themselves for others, and thus giving their lives, they are saving them. It was the Master who said, "Lay up for yourselves treasures in heaven." Earthly treasures sometimes take wings and fly away; but the heavenly, never.

Notes.

The Bibliotheca Sacra for April is largely a Pacific Theological Seminary number. Each of the Seminary professors contributes an article, and there are portraits of Drs. Benton, Dwinell and Mooar. President McLean writes on "The Presidency of Theological Seminaries"; Professor Mooar's article is entitled "Reminiscences of Atonement Theory"; Professor Nash considers "The Sophistical Element in Christian Preaching"; Professor Lloyd "The Historic Christ in the Letters of Paul;" and Professor Foster "The Limits of Theological Freedom."

The Rev. Dr. E. E. Baker, pastor of the First Presbyterian church of Oakland, is proving himself a valuable man for Oakland and California. During the past week he was present at the annual banquet of the Board of Trade as the guest of one of the members of his church, who arranged for the doctor to take his place for an after-dinner speech. Having been assigned by the toast-master the subject, "Why Men Should Laugh," Dr. Baker is said to have charmed all by his wit. He is reported as saying, among other things: "I am glad to find that the skyline of Oakland is still the everlasting hills and the churches. I hope the skyline of this community will continue to be spiritual life, and underneath that character and education and commerce." In reporting the meeting the Oakland Enquirer said: "The tremendous outburst of applause as the minister concluded was continued and renewed again for several minutes. In that brief speech, manly, bright, optimistic to the point, he made 200 solid friends. It was the hit of the evening, and the pastor sat down with bowed head till the applause slowly died away."

The Seattle daily papers report the First Presbyterian church as being so well satisfied with the service of the Rev. S. M. Freeland as supply that they will not hurriedly call any one to the vacant pastorate. This is not to say that the church is not intending to have a regular pastor from its own ministerial ranks just as soon as it conveniently can, but that it finds, as several of our own churches on the Coast have found during the last ten years that the presence of such a man in its pulpit and in its prayer-meetings relieves the pressure that a pastorless church is always under, to fill the vacancy, and allows it without any detriment to its work to take all needed time for the accomplishment of its purpose.

Among the speakers at the State Sunday-school Convention in Sacramento last week was Miss Grace Barnard of the First Congregational church of Oakland. She spoke on "Progress in Primary Work." The Record-nion says concerning her address: "She advised against adopting a variety of methods in primary work to fit any class, preferring rather to allow the teacher who had made a study of her pupils to adopt her own methods. The stages of growth of children ought to be considered by the teacher, and she should always be in the form ready to greet her pupils upon their arrival. The trouble was, Miss Barnard said, that often attempts were made to teach pupils lessons intended for mature persons. It was like an attempt to feed the caterpillar with butterfly food. Primary teachers were expected only to lay a foundation for future development, and not to cram their pupils with biblical facts. She did not wonder that children grew weary of the Bible, when from the time they were three years old they had been stuffed with Bible literature. What was needed was a study of the minds of the children, their needs and the kind of knowledge they could best assimilate, and then teach them along those lines, using fables or parables, rather than bare Bible truths. She believed the time was coming when there would be paid Sunday-school teachers. Ministers who were paid by their congregation and gave their entire time to their work, gave better satisfaction than volunteer ministers, who managed somehow to get along, and the same was true of teachers. As a matter of fact, if children could be taken regularly to church, she would rather rely on the teachings of the minister than the Sunday-school teachers, but as the little ones were turned over to the kindergarten department at the church door, a Sunday-school and a good teacher were necessities."

In the article by the Rev. Dr. McLean in the Bibliotheca Sacra for April, on "The Presidency of Theological Seminaries," there is asked the question, "Should the theological seminary have a president; and, if so, what should be the powers and duties of the office?" The article supports the resolutions unanimously adopted at the Conference of Congregational Seminaries in St. Louis in October, 1900. It was the judgment of that Conference that every theological seminary should have a president, whose powers and duties should, in a general way, correspond to those of the college president. It was its judgment that the president should closely concern himself with the financial development of his institution. "Upon him," it was said, "should largely rest the responsibility and accountability for devising and successfully carrying out the general policy of the institution, including its course of study; for the creation and maintenance of its moral, spiritual, and social atmosphere; and also for representing his seminary in its relation to the other seminaries, to institutions of secular learning, before the churches and community in general. In his hands also should be the initiative in the nomination and removal of instructors." As to class-room work it was said: "The seminary president should take such part in class-room work as will bring him into vital touch with all the students; the amount of this work, however, to be always subordinate to the duties of administration." The article in the Bibliotheca Sacra was prepared for reading at the Conference in which these resolutions were adopted, and it is reasonable to suppose that the strong paper by Dr. McLean had not a little to do in bringing about their adoption. We believe that their practice on the part of theological seminaries would add largely to their efficiency. Supported as they are by this valuable paper the positions are such as will commend themselves to most minds.

The "farewell" to the Rev. W. W. Scudder in the First Congregational church of Alameda last Thursday evening was such as to show the high esteem in which he and his family are held in Alameda and all about the bay. The Rev. E. S. Williams came up from Saratoga, all the Alameda churches were represented and many persons were present from the Congregational churches of Oakland, Berkeley and San Francisco. Especially noteworthy was attendance on the part of the Rev. Dr. Lacey, the rector of the Episcopal church of Alameda, who, on behalf of himself and his congregation, spoke words of high regard. The Rev. Dr. Brush of the Presbyterian church said that in the person of Mr. Scudder, California would give to Washington one of her richest nuggets, that he had found in him "those noble traits which place a man firmly in the hearts of all." Speaking for the citizens of Alameda Judge Ellsworth said to the Congregational church and to the other churches: "Mr. Scudder doesn't belong to you; he belongs to us all. He has, since he came mong us, been in every good work and of it, and he stands today as an example of that which is best and noblest in human character." A splendid testimonial came from the church through Mr. J. N. Young as their spokesman. It is impossible for The Pacific to report the many good things that were said concerning this beloved pastor whom California now yields to Washington for the Home Missionary Superintendency in that promising State. Dr. Pond of the Bethany church, San Francisco, who had been instrumental in bringing Mr. Scudder and the church together sixteen years ago, conducted himself with becoming modesty, though his beaming countenance did not fail to show that he was a little "lifted." The Pacific is glad that the churches of Washington hail so joyously the accession of this brother to their working force. Through it we believe there will come an uplift to all Pacific Coast Congregationalism.

Chronicle and Comment.

Marcus A. Miller of Binghampton, New York, an educator, inventor and author of some note, requested just before his death last week that all of Ingersoll's books in his possession be publicly burned in the cemetery at the time of his interment. He wished this done so that in the most emphatic manner his recent absolute repudiation of Ingersoll's teachings might receive thorough and wide publication.

As a railroad financier George Gould now occupies a leading place in this country of great railroad systems. The indications now are that he will be the controlling power in a few years in a great Southwestern system, which will have its terminus at one of the Pacific ports of Mexico. It was his great faith in the future of Pacific ocean commerce that led him to purchase Southern Pacific stock to such an extent that he now figures as one of the directors of that company. He speaks enthusiastically of the early coming of a day when the Pacific will be the great commerce-bearing ocean.

It is likely that the association of which Prof. George D. Herron is a member will charge him with conduct unbecoming a Christian and a gentleman, and that a council will be called to consider the charges. According to a dispatch from Grinnell to the Chicago Inter-Ocean, the plan appears to be to have the Grinnell church call the council, and the trial will be based entirely on the disclosures in court at Algona and on the decision of that court. It is thought by some that Prof. Herron will make no defence, and it is said that if he does there will be some sensational developments.

Prof. George D. Herron has been for a week or two one of the most discussed men in America. While he has not yet spoken in his own defense there are some who believe in him. Professor Markham says that he is a victim of circumstances, that he is placed where he cannot state the truth of his case. Without seeming to disparage others, and that he is of that type of man who would rather suffer wrong than seem to do wrong, Dr. Hillis has made a statement of his reasons for declining to appear at a club meeting to be addressed by Professor Herron. The New York Times quotes him as follows: "Some money was paid Mrs. Herron or else it was not. Suppose some money was paid her, why has he not denied the statement to save the honor of the mother of his children? If any money was paid his wife by this woman friend, then this man sold his body, and whether for Judas' thirty pieces of silver or for $60,000 makes no difference. The first supposition leaves him a coward in not defending his babes' mother; the second leaves him a monster, and his friends may take their choice. Now, when every possible excuse based upon incompatibility has been urged, it remains true that, at whatever sacrifice and denunciation, the man and woman should have been true to the four children they had brought into the world. One day this man announces to the mother of the children that he has ceased to love her and loves another woman, and that money enough, at five per cent, will be provided for her to rear these children for him, and she reluctantly asks for the divorce, for desertion, which he does not contest. The whole affair is monstrous. Why should I go to the Get-together Club to hear Mr. Herron's views upon any subject? I cannot hear what Mr. Herron says because of the sobs of his deserted babes thundering in my ears. If he will publicly renounce this woman friend and break his pledges to her for their announced marriage, if he will then rinse out his mouth with sulphuric acid and clean it of foul pledges, if he will ask the judge to remarry him to his deserted wife, if he will return to his little children, and when they are old enough to understand it beg their forgiveness, I will, after I am confident of his penitence, gladly meet him on any platform, though I will never have any interest in the economic statements of the man whose intellect can be guilty of such vagaries."

The Religious World.

Philadelphia is the best city morally in this country, says Dr. Josiah Strong. It has also the largest number of churches.

An Eskimo Presbyterian elder from Point Barrow, Alaska, will represent the Presbytery of the Yukon at the General Assembly this year.

John McNeil, the great Scotch preacher who assisted Mr. Moody in his World's Fair meetings, expects to spend the month of August in this country.

Fifty years ago thirteen and one-half per cent of the population of New York City were members of the evangelical churches; at present, only seven per cent. Foreign immigration has brought about the great change.

A memorial to Dr. George MacDonald, the famous Scotch author, is to be erected in his native town of Huntly in Aberdeenshire. Dr. MacDonald is living, and

is in his 77th year. His first work was as pastor of a Congregational church in England, but later he left the pulpit to devote himself wholly to literature, and has been for many years a member of the Church of England.

Large congregations are the rule, on Easter Sunday in this country. In England—especially in London—this is not the case. This year the London congregations were smaller than usual on that Sunday. The custom of leaving town from Thursday to Tuesday at Eastertide is quite the custom among the wealthier people, and among all classes all get away at that time who find it possible to do so.

In explanation of the fact that Wales has not yet sought to have the revised version of the Bible translated into the vernacular, a correspondent of the London Christian says: "It may be well to remind those who comment unfavorably on the slowness of the Christian church in Wales to take steps in the matter, that the present Welsh translation of the Bible is decidedly in advance of the English Authorized Version."

The resignation of the Rev. Dr. McKenzie, pastor of the First Presbyterian church of this city, came as a surprise to his church people. It was hoped that he would remain longer in the work which he has carried on so admirably for the last fifteen years. It is Dr. McKenzie's intention to remain with the Theological Seminary at San Anselmo. More time can now be given to the Seminary, and while the church loses the seminary gains.

Dr. Cuyler wrote from San Francisco to the New York Evangelist that evangelical religion in this city has to contend with a fearful amount of Sabbath desecration and money-worship. He found in Southern California towns, largely settled by Eastern people, a church going population; but San Francisco was set down as "a cosmopolitan conglomeration, among whom gospel seed-sowing is largely a labor on stony ground, and among the thorns of worldliness." What is this but an inheritance from our past? to perfectly characterize which frequently subjects clergymen and others to abuse. Nevertheless Dr. Cuyler writes: "I wish I could tell my readers what a big-hearted people I am finding here. If Jesus Christ captures California it will be a golden possession, and one yielding 'all manner of fruits' to his honor and glory."

The Bystander.

Life of Phillips Brooks.

The two volumes recording the life and letters of the great bishop are unwieldy. They should have been made into four volumes. But the contents are pure gold. Every minister in the country, irrespective of sect, should read the charmingly written life of the great preacher. The Bystander has been making excursions into these pages, and returns from each tour with riches. He finds the history of a preacher's soul drawn with accuracy and interest. Prof. Allen has succeeded in telling the things which ought to be told. There is a noble dignity maintained throughout and a sensible exhibition of the suggestive and significant letters, sermons, deeds and characteristics of the eminent preacher.

One is more than ever impressed with the fact that Phillips Brooks was a preacher. He successfully put behind him temptations to enter the field of literature, or go on the lecture platform. His Philadelphia pastorate, moreover, was distinguished by his interest in reform. In that city he was a reformer, in Boston a preacher of the fundamental tenets of the Christian faith. He wedded doctrine to life.

It is indeed a privilege to gain even a glimpse at the evolution of a noble purpose to watch it grow and bear fruit; a man's character is inseparable from his sermons. Phillips Brooks' idea of doctrine and life was perfectly illustrated in his own mental and spiritual processes. You will find his heart in his sermons. Toward the close of his crowded life there is a twinge of sadness. While he never lost the jovial spirit of his overflowing soul, there is a noticeable letting-go of things seen when he reaches the age of fifty, a certain strange anticipation of the end. That he died of overwork is quite apparent, when one reads the number of his engagements, the constant round of uninterrupted toil. The minister who suffers from what men call popularity is in danger of being assassinated by the fatal "yes," which he too readily uses in reply to invitations to special and outside demands.

There is a duty which every man owes to his distinctive office, to himself and to the recognized limitations of his own bodily strength. The candle of the great preacher burned out too soon, from our point of view. If the minister wishes to learn something about sermon-making, the relation of the pastor to his people, the use of texts, and the development of Christian faith and experience; if he cares to know what it means to be a real manly man and hear that manliness can be maintained and asserted in the pulpit, let him carefully read the "Life of Phillips Brooks," by Prof. Alexander Allen.

The Passing of Professor Herron.

The recent developments in the case of Prof. Herron are such as to vitiate the good opinions of many of his admirers. That his ideas of marriage and organized Christianity are at variance with the opinion of the American pulpit is quite apparent. To say nothing about his matrimonial difficulties, which have brought down upon him such violent criticisms in the East, his relatons to money are certainly unique for a man who preaches such a gospel. It is to be regretted that Prof. Herron has thus destroyed what at one time promised to be a large influence in the right direction by actions and words which are in harmony neither with the Christian conscience of this country, nor its faith in the social gospel of Jesus Christ.

Seton-Thompson and His Friends.

The Bystander wonders how many of his young readers heard Ernest Seton-Thompson's lectures last week. While the course of lectures was attended by many annoyances, which greatly interfered with their enjoyment, still the children laughed and cried at his delineations of the human side of wild animals.

It was indeed refreshing to be taken away from the busy city to the hills and forests, even to the garbage-heap of the Yellowstone, and be introduced to the foxes and squirrels and wolves and even "Little Johnnie and Old Grumpy."

When the Bystander was a boy he thought wild animals were made to kill, and he used his gun for that purpose. Instead of making friends with this strange other world—a world of which we are all a part—he made enemies. It was not only a mistake, but a sin. Boys and savages have been very much alike in their attitude toward animals. Men like Seton-Thompson are correcting this false relation to wild animals by showing the human nature of the animal, and by the camera and sketch-book affording a glimpse of the animal's haunts, characteristics and history. Every boy who hears such

lectures must be made better. The heroism and insight of animals, as they appear in their native haunts, are such as to touch the best passions of the human heart, and to make us feel that we were all created by the one God.

Acorns from Three Oaks.

Aloha.

Wild Animals Met by Ernest Seton-Thompson.

The wildest animals I have met for many a day were the kids of Oakland let loose from afternoon school on Wednesday last that they might see and hear the wonderful Ernest Seton-Thompson. It was worth standing a long half-hour in the theatre entrance to see their eager faces and listen to the buzz of their voices. To see them rush for good seats and hear their kitten-calls of enthusiastic delight was no mean part of the show, and, alone, was worth the price of admission. I think their vim pleased the magician of the hour as much as old Lobo's grit did. He certainly entered into the spirit of the occasion. His entertainment is as unique as the preparation which led up to it. It was a good suggestion for a parson. He who would interest an audience must prepare for them, whether it cost him midnight oil or a midday baking among the dripping tomato cans of the Yellowstone Park Hotel dump. What Mr. Beecher called "lunge," this vitalized platform genius has in as full measure as the wild animals he described. He lets himself out. He imitates no other lecturer. No wonder his books are readable and his entertainments crowded. Nast could surpass his sketches, but not his imitation of animal voices and movements. Hunting with kodaks will be popular this summer, and we shall have interesting pictures to examine when school begins in the autumn.

Old Grumpy and little Johnny will have a reception in the Yellowstone Park for the President's crowd unless little Johnny has died with the colic or dyspepsia. If the Pacific children want to hear the tunes the old bears sung, let them ask Mr. Singer to repeat them when he visits your Sunday-schools. If William, the Raider, alights in your midst, with his lecture on "Love, Courtship and Marriage," ask him for a children's prelude on the loves of the bears. He embraced the first opportunity to get a front seat at the show. Ask him if he still believes in shooting poor little innocent ducks and frightening old Aloha with his paper wads and gunpowder charges. Next time he drops into a duck slough, may we all be "Bystanders" to see how he comes out.

Wild Animals I Have Met.

While we all take off our hats to the artist, Nimrod, genius of the bear and the wolf forest, some of us were kind to noble beasts while this earnest lecturer was a boy in the sloughs of the Saskatchewan. I can see in my mind's eye two great buffalo bulls looking at me from the tall grass of the north bank of the Yellowstone in Montana. They seem to say to me: "If you had only bagged us that morning in 1883, we might have had bovine immortality on the cabinet walls of Carleton College beside our big brother you put there. We were of the last herd who lingered north of Glendive and all the hungry timber wolves of the region made life tiresome for us. That insulting butcher who shot one of our brothers down and asked you to be content with finishing him finally surprised us and our hams fed the hungry claim-hunters at Glendive. The coyotes snarled over our bones and pawed our horns about in the prairie dust. When the May-Day Pacific of 1901 is printed, we shall have the only celebrity we shall ever attain. You meant to be kind to us. We thanked you at the time. But it is no small honor to a wild beast of the forest to achieve honor on the walls of a library. And it is not so hard to leave prairie blizzards, howling wolves and the sharp horns of rivals, as some of these kodak sportsmen imagine. What does that book you read in camp mean when it said you had dominion over fowls of the air, fish of the sea, and beasts of the field, if you were not made judges of the time of our departure? Well said, Messrs. Buffalo. Our wagon was full; your brother was the king of the herd; the frontier village was supplied with fresh meat and our ambition was satisfied, so far as noble American bisons could satisfy it. Carleton College trustees' vote of thanks for the splendid buffalo head, but marked by no bullet of mine, was sufficient salve for the jibes about the lay preacher who was going to make buffalo robes cheap in the town in 1869. If you care to hear about the grizzly bear and the mountain sheep, a card will shake Three Oaks. But take an old hunter's testimony, laddies, that butchering game unnecessarily makes no sweet memory for life's evening, and that the recollection of great game, spared for another day or another hunter, is soothing to the spirit when gentle women's protest against guns and a popular orator's praise of kodaks makes an old sportsman sensitive.

Wild Animals I Hope to Meet.

Since the large and notable Alameda Council, with mingled dignity and warmth, have commended Pastor Scudder to the Washingtonians, it is but fair that warning be given to the fish, fowl and wild animals that, with all his other gifts of attraction, this man of missionary antecedents has the faculty of drawing about him men of the rod and gun. His family have taking ways, too, as Klamath trout can testify. The commendatory vote of the Council will vouch for his orthodoxy and faithfulness in things ecclesiastical. Let a fellow-camper, who has seen him put his shoulder to the wheel when a "funny" horse balked on the hillside, and do his level best when travel was heavy with the camp equipage toted through the deep snow, introduce this prince of vacation comrades to the nimrods and Isaac Waltons of Washington. This scribe is too far down the dead line for any parson to fear for his pulpit, and too sound for any heresy hunter to fear an introduction of false doctrine. When he had occasion to tarry in Jericho his theological Alma Mater was in wide disrepute. But now his ambition concerning the new diocese concerns itself only with the wild animals he hopes to meet. He has gaffed salmon for various pulpit celebrities hereabouts, but so far failed to hook and land his own fish. He cherishes a mild hope that this good fortune may be his under the apostolic sanction of the new bishop. Episkopos, superintendent, bishop, are words of like meaning. And when the mortgages are lifted, the churches dedicated, the commencement sermons all preached, and God's fit time has come for his faithful servant to get out into the "desert place and rest awhile," may it be this old parson's privilege to camp with Washington's new superintendent and some happy group of kindred spirits. Sundays and evenings we will add to the best book of all for camp worhip—"Siftings," that choice volume of choice extracts from the Washington-California Cherington, which his bright and alert endeavors have sent out to the rest of us to appreciate and enjoy. But look a little out on Monday morning, Mr. White-Goat, for Colorado's mountain-sheep looks lonesome on my li-

brary walls. And, Mr. Elk, walk softly, for my neighbor who came from Seattle tells me of your magnificent spreading horns and hints how you ought to be taken as a noble specimen and not left for the pot-hunter or the timber wolves. Just you, Mr. Elk, your gentle mate and your timorous daughter are safe. But I give you warning, the hundred-dollar-an-hour kodaker has not converted me, though he has charmed me.

The Churches' Adjustment to Changed Conditions of Religious Thought.

By Prof. C. S. Nash.

The world is an ever-shifting stage. The star players are also managers who force the movement. At times the changes hasten and intensify. Now it has been a Cyrus or a horde of Goths from the wilderness, who disturbed a duller hour of proud security; now a broken sepulchre, and a band of reputed fanatics turning the world upside down; now a new hemisphere settled with the choice siftings of a continent; now a new science, or continental impulses toward brotherhood. The present is one of these great hours of swift advance. Pioneers never were so tired of the settlements, so restless and eager, so far afield and successful. Leaders are resourceful and imperative. The multitudes surge and pray and toil onward dissatisfied, expectant and determined. By whole nations "we sweep into the younger day."

The realm of religious thinking cannot escape the tumult. Religious leaders are as alert and urgent as any; they are taking new ground as rapidly and confidently. They are making rare promises, jostling old forms, daring old faiths to try new light. Believers are in various stages of delight or distress or indifference. Critics are loud and bold. All veils are rent. Doubt and inquiry range the open temple. Nothing so sacred but that it must justify itself under daily challenge.

1. In such a situation there should be an intellectual adjustment by the churches. The pressure upon us is at two main points.

In the first place, immense activity under the new scientific method has thrown together a staggering bulk of material for knowledge; and this has embarrassed our thinking, which must always aim to be comprehensive. The two vast hemispheres of matter and spirit have disclosed vast new tracts which have caused sweeping revisions of our maps. The spiritual realm is being explored no less fruitfully than the material. Men are voyaging in all spiritual directions, and returning with full cargoes, reputed precious. They are working over all the old ground with new processes and reagents, and are claiming superior values for the products. As a result, our religious forces labor, and are heavy laden. Many fear the new thought; many are offended at it; many scoff at it; many pursue tearfully and faithfully time-honored religious methods toward the standard ends; many feel that the foundations are destroyed, and all footing is shifting sands. All these pray and wait with what patience they have to be rid of the hindrances.

All the new methods and products must be tested. The new issues, and the old ones in new guise, must be fought through in the arena of trained thought. The current intellectual conditions are inevitable to progress. All that is of truth in them will abide, and cannot be overthrown. All else will pass away. But we should help to establish the one, and to fling away the other. It is idle to try to hush the clamor and hide the storm, and pursue old ways as though the sky had stayed serene. All the world is out in the storm. The men we seek for Christ are probably taking its fury for excitement and stimulus. They are looking for fair weather ahead, not behind. What they ask of the Church is help to fare through. But all helpers must be facing westward, too, with courage and confidence.

It is a day for emphasizing inclusion and agreement. Christianity is the ultimate religion. It is God's way of salvation with all sinners. It has room for all truth and correction for all error. It invites the outermost and undermost. It credits, for it causes, the first turn of the foot homeward. It has no condemnation for an atom of truth in a hoary religion or a verdant *ism*. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." It is a time for our church hosts to make a large advance under this banner. Religious thinking must come—is coming—to terms of partnership with scientific thinking. Each may discount exclusive pretensions and critical pre-judgments in the other. But they have one God and Father of all; one is their Master, even Christ, and they two are brethren. The Spirit in the soul of man and the Spirit in bush and brute is the one Spirit. Science, starting from the lowliest confines of nature, must rise reverently upon lines which do but spring off upon their most majestic sweeps when they reach "the everlasting reality of religion." And religion, dropping down with radiant face out of the uppermost glory, must follow those majestic curves of divine life converging there, where "the heavens declare the glory of God, and the firmament showeth his handiwork." Let religion hold science to hear her word, "All things were made by him, and without him was not anything made that hath been made." But let religion tarry while science relates truly *how* all things were made by him. Let both together complete the sphere of knowledge.

In morals and religion, too, inclusive thinking is needed. The orderly churchman in any evangelical denomination feels that independence has run wild and gone to seed. It is a poor specimen of man who cannot have a way of his own. Many act as if it were a sign of weakness to stay in the tried paths and agree with those who have not disagreed. The Cave of Adullam is becoming a fashionable resort. It is hard to be patient with much of this vagary and whim and morbidness and aloofness. But have not the churches a duty just here? We should be docile toward every quarter. Real increases of knowledge have come in disorderly ways. It is asserted on all sides that in the present-day wanderings beyond the church the immanent God is being freshly realized, and his power deeply received. Whatsoever of truth and power comes mixed with error can be gratefully accepted, and the error courteously dismissed. If any have taken, as claimed, substantial good through Christian Science or some other good thing, our way should be, not to insist that they must do without that good, but provide it in the true Gospel of Christ, free from its vicious philosophy, its moral dangers, and its religious defections. We must think the truth clear of its complications. We must claim every item of it for our Lord, incorporate it in our understanding and practice, circulate it for general enlightenment, and rejoice in all that is doing anywhere and anyhow toward fuller life. The following large and loyal words are from a Christian educator: "I feel at liberty to recognize among the Christian forces much that does not bear a distinctive label marked with an ecclesiastical device. We are, perhaps, too accustomed to draw the line of exclusion, to emphasize unduly the saying, 'He that is not with Me is against me,' forgetting that there is

equally good authority in Scripture for the saying, 'He that is not against us is for us.' We should, in fact, find more Christianity if we expected it more, and did not wait for it to utter some conventional password to assure us of its presence." The writer then quotes an extreme scientific man, morally alert, but religiously reticent, who said of a certain matter, "I am confident it will succeed, for it is right. In many things I am an agnostic; but I am sure that what is right will come out well in the end"; and the writer adds, "Now, it seems to me that this sort of thing belongs to us, no matter where it is found. If Christianity did not take into itself, in some true sense, all of the powers that make for righteousness, then we should have to regard it as something less than a universal religion, and expect the time when it should give way to something greater than itself."

This hospitable attitude is the true one for religious thought. Let us dismiss our fears. Let us hear all the voices saying whatever any has to say. Let the intellectual leaders within and without the church display all the new wares. Let them do their right thinking, and commit all their errors in open day. Our distress and our damage will both alike begin to vanish the moment we begin to fear nothing and shun nothing.

In this increased and inclusive thinking a second aim must be to be definite and secure. A main disturbance today is due to the apparent loss of the old standards. The godless certainly feel released from authority, the dependent suffer the lack of it. Theological thinking shows divergences, antagonisms, and wandering currents. And the rest of religious thinking has still less of direction and definiteness. Along with our efforts at comprehension must go constructive efforts toward reality, precision and assurance. We have on hand too large a stock of guesses and fears, of may-be's and hope-so's and don't-know's. We need to exchange largely for probabilities and certainties, such working probabilities as constrain the scientist to believe and obey in his department, since they amount to practical certainties. And these we need to erect into inspiring assurances by solid reasoning, and the solemn experiments of real faith. We must be ever learning and always coming to the knowledge of the truth.

It is useless to insist on detailed agreements. For creeds we want certain great central planks, such as have supported the splendid alliances during the centuries. God the Father, Christ the Savior, the Spirit the Advocate, love the supreme law and motive, holiness the victory of faith, immortality the blessed destiny; these form the very heart of Christianity, "the central verities of the universe." They are to be held as truths of ardent and loyal love, but likewise of clear and rational thought. The principal surface plank is ever "Christ in you, made unto us wisdom from God, and righteousness and sanctification and redemption," this plank resting deep at last upon the divine Fatherhood. If we get this straight and strong, the rest of our thinking will fall into place. Hear Browning:

> "I say, the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise."

Speaking generally of our churches, the sorest loss is that of the infallible Bible. Here has dwelt—nay, this has been our rest, our authority, our court of final and decisive appeal. With this volume understood to be discredited, we feel afloat on the uncharted waste, without compass or direction. That we are not thus wandering and guideless it is a principal business of our churches to reassure themselves. We must re-think our Bible in new forms of thought, recover it to our confident and joyous hearts, and make it vital and masterful to the modern world. That book is not infallible, but its divine revelation is authoritative. Dr. Fairbairn, our leading theologian in England, put it as follows: "On the one side stands the rationalist, who says, 'Criticism has disproved the traditional view of the Scriptures, therefore they have ceased to be an authority in religion.' On the other stands the conservative theologian, who says, 'The traditional view must be maintained, or the authority will go.' To both the answer is, 'Authority belongs to the Bible, not as a book, but as a revelation; and it is a revelation, not because it has been canonized, but because it contains the history of the Redeemer and our redemption . . The Word of God is a large term; it does not denote a closed book, but a living spirit—not something that is dead, a letter that can be printed in black on white, a book which compositors have set up and binders have bound and educated people can read. It is living; it has no being without the Spirit of God; were that Spirit to be withdrawn, the Scriptures would cease to exist; where they were, a literature would remain, but not the Word of the living God. The continuance of the Spirit, then, is necessary to the being of the Word, and His continuance is the source and secret of its authority. Unless, then, the Spirit that gave the Word inspire the spirits that hear and receive it, it can be no inspired Word."

To interpret this truth to the fearful and confused church, and to the lawless and heedless world, is second to no duty of religious thought today. The book, in the old view of it, has largely ceased to be to the militant church and the defiant world, "the sword of the Spirit." But the revealed Word of God is still "living and active, and sharper than any sword," when the hand has learned anew the hilt and the temper and play of the blade. We must bend over this problem, and work it through in the daylight. Dr. Fairbairn is again apt, when he says that *any* attempt to restate definite theological beliefs in more living and relevant terms is more dutiful than to "simply leave the old theology and the new criticism standing side by side unrelated and unreconciled."

2. The intellectual adjustment is a matter of time and pains. Nor can it alone suffice. Meanwhile and besides there are other adjustments, having practical relation to the conditions of religious thought. A second is a social adjustment. Any full discussion of this point in itself lies beyond our present range. This paper treats simply its relation to religious thinking. The latter, being as described above, lays its own stress upon the churches' social service. In a disturbed intellectual situation it becomes more, not less, imperative to be faithful to all moral and practical interests.

The better religious thinking must be more social thinking. Our Christian doctrines need to be translated into accord with present social forms, a work already progressing in pulpit and press. The restatements must not be made by doctrinaires, "closet naturalists," in Professor James' phrase. Our creeds, as, indeed, all our exchange of thought, should contain applied Christianity, not pure speculation. In the field we get our best visions; later, in the study, we may define their terms and represent their skyward curves in paper miniature.

Nor is the need merely that we get improved statements of truth, crystallized forms to be made into books, set upon our shelves, and referred to as fixed authorities. A few scholars might do that for us, and have done it often enough. Truth must live in our active minds, or it is nothing to us. The need is that we all, the men and

women of our churches, begin to think afresh and aright. Therefore, we must carry our religious life abroad into the social world. The increased thinking must not encroach upon loving activity; the two must move together with equal step.

A main point in the relation of action to thought concerns the Church's leadership. That, being somewhat in the sphere of thought, must be vindicated all the more in action. At present the Church's credit limps, and her total value is near to falling below par. One may hear or read at any time denunciations of the Church's weakness, and discriminations between the Church and Christianity. The organized visible Church is not an end in herself, sacred and secure from all irreverent hands. She is but a means for completing the Kingdom of heaven on earth. The object she must be promoting, or men will have done with her. Just now her chief duty lies in the realm of practical brotherhood. In this point principally she is on trial in the popular court, with the verdict in apparent danger of going against her. The demand that she carry the gospel without stint and with all sacrifice into the sad and wrong conditions of human life is being pressed far more sharply than the demand that she think and preach the Gospel correctly. Let the thinking the talking be poorer, if necessary, in order that the brotherly love may be more fruitful. More than ever, they only whose practice of the Gospel is felt can get their religious thinking attended to.

Accordingly there are occasions, if not epochs, for sacrificing the intellectual to the practical, because in that hour practical brotherhood means more to the Kingdom than doctrinal precision and agreement. The latter purchased at cost of fraternity is misjudged and turned against us. If Christian character and love are the greatest things in the world, they form a truer and deeper basis of action than does correct thinking. This is a statement of principle; every concrete application of it requires its own discussion.

This may be denounced as the principle of expediency, and as "temporizing on main issues." But the word "temporize" is repugnable, and the thing it means is on its better side indispensable. Expediency and reasonableness are recognized working factors in the Kingdom of God. Though they must not be allowed to act always and everywhere, they may at many times and places. They have no business with the inner reality of personal and social morals; they have much to do with the ways in which those morals express themselves. In religious, no less than in industrial and political enterprises, wisdom and prudence must guide, and expediency must often determine the hour of action or decide betweel almost equal policies. We have the best authority for this. There was temporizing on main issues when, not until "the fulness of time, God sent forth his Son." That Son temporized on main issues, when he answered a straight challenge thus: "Go ye up unto this feast; I go not up yet unto this feast; because my time is not yet fulfilled. . . . But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret." With such backing, multiplied a thousand fold in Christian history, temporizing, even on main issues, studying times and seasons, holds an honorable repute, and is divinely ordered to be employed. Like all good things, it has its dangers. The men who use it must be manly and spiritual, and fearless enough to remember that there is a "time to kill as well as (and) a time to heal; a time to break down, and a time to build up; a time to cast away stones, and a time to gather stones together; a time to keep silence, and a time to speak; a time for war as well as (and) a time for peace."

These, then, are days when love and labor take precedence of thought, when expediency may qualify or determine a religious action as properly as a moral action, and may affect a doctrinal or spiritual policy as properly as a policy in the temperance issue, when the Church's output and outgo in saving work are a chief factor toward correct and influential thinking.

3. A third adjustment is a spiritual one. The intellectual confusion is a summons to spiritual cultivation. The spiritual is needed to balance the intellectual increase, to check its excesses and to correct its errors. When the intellectual is less fruitful, the spiritual must be more so.

Enhancement of the spiritual life will withdraw some energy from our thinking, a healthy precaution against intellectual apoplexy. It is highly spiritual men, too, who should cast truth into definite statements for us; they see it truer, and dress it warmer. Nor is it regrettable that they are slower to speak and to define; it is worse to fall into the hands of fluent brains and glib tongues. Cock-sure logic and all-inclusive precision are apt to lie low. The impressionist daub lacks even the charms of definite lines; but the impressionist masterpiece ravishes your soul away into unfathomed depths of power. Blessed are the definition-makers; thrice blessed when, driving a stake at the real center, they grant you room and movement, and concede the cumulative values of your successive angles of vision.

Disagreement and controversy also lie low. It is no difficult thing to rise in refined spirituality high enough to drop them both, as you leave rattlesnakes and poison-oak in the higher Sierras. At certain altitudes your soul swells heavenward with the grandeur and unity of the universe, and you forget the boundaries of private back-yards and mud-puddles; you do not quarrel over the ups and downs of your father's farm.

It is objected that modern thought disturbs and destroys spirituality. It need not. It may be true here as elsewhere that he who fears and hesitates is lost. But the man of trust and courage, who believes all truth to be his, and goes to take it, passes no such despondent criticism. It is often remarked that many of the advanced scholars who are charged with troubling our Israel are devout, reverent, spiritual souls. And those who learn of them are saying by the multitude, "The opening of Thy words giveth light." In spite of and by means of its advanced study , this age is abundantly and deeply religious. Much evidence of this is at hand for pastors to bring their people to hearten them withal. Who seeks evidence of gloom and storm will find that, too. But it is difficult to see how one can read in the signs of the times aught else than this: "Howbeit, the firm foundation standeth, having this seal, The Lord knoweth them that are His."

Spiritual living can be kept independent of intellectual temperatures. It is not too much to expect that pastors should hold whole churches, and whole regions of churches, so aware of God's real presence, and so responsive to His Spirit that faith would ever be serene. Communion should be first, not scholarship and reasoning. "But alas," is the cry, "they are spoiling your Bible and cutting your fellowship with God!" No, they cannot spoil my Bible and cut my fellowship. "The written word is a medium through which the living God and the living soul feel after and find each other." That blessed fact does not make the old phrase, "infallible Book," necessarily true, and the new phrase, "authoritative revelation," false. "I will hear what God the Lord will speak" through those who lead me into larger knowledge. "In the multitude of counsellors there is

safety." But my personal association with my Father is too deep-laid to be moved, too many-fathomed to be ruffled. While they perplex my mind with new knowledge waiting to be reduced to order, I will enrich my heavenward communion, that in its light and strength I may aid the intellectual endeavor.

Thus do the churches need to adjust to prevalent conditions in religious thinking. They should heal their fears and invigorate their faith by dwelling deeper with their Lord. They should manifold their efforts to carry Christ and his salvation into all human relations, and so transform the world into the Kingdom of Heaven. And ranging joyously in that skyward fellowship and that saving service, they should study and think, hastening every way their Lord's dominion over all that looks strange and hostile, "till we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ, an elect race a people for God's possession, the Kingdom of our Lord and of His Christ."

Quiet Corner Notes.

By W. N. Burr.

The spell of the Southern California State Sunday-school Convention at Los Angeles is still upon me, though I write nearly a week after the great gathering. A sense of "bigness" lingers among leading impressions made by the convention. At the first session the pastor of the church in which the hosts gathered said: "There are three thousand people under this roof tonight, and I am told that hundreds have gone away who could not get in." I thought of the scene on the hillside when five thousand people gathered about the Master and his disciples, and received food at their hands; and the heart-throbs quickened a little as I looked into the sea of faces about me at the convention and said to himself: "These come seeking that same Miracle-Worker, but not for loaves and fishes. This multitude is eager for the meat which endureth unto everlasting life."

The presence of the five far-famed Sunday-school workers who are making the "Trans-continental Sunday-school Tour" was, of course, a great attraction. They gave us a great uplift. Blessed is that boy who is privileged to come under the influence of such a man as Marion Lawrence. Blessed are those Sunday-school teachers who can sit often at the feet of such a "teacher of teachers" as Prof. Hamill. Blessed are those primary workers who may gather frequently about such a woman as Mrs. Hamill as she tries to lead them to "know the Lord, to know the Book, and to know the child." Blessed are those Sunday-school workers who may come often in touch with such a specialist as Rev. B. W. Spilman, as he speaks his inspiring words concerning "the Book we teach." And blessed would we all be if we could have an Excell in every Sunday-school to lead the singing.

I am impressed with the importance of attendance upon our religious conferences and conventions. The worker who would be an intelligent worker in these days must, almost of necessity, come sometimes in contact with others met in convention. Marion Lawrence said that nine-tenths of all that he knows about Sunday-school work he had learned in conventions. We are likely to think that these are theorizing affairs—that anything practical must be learned in and at the work itself; but I think experience proves that the habitual stayer-at-home is likely to lag in his work. He is the man who persists in teaching his class from the "Quarterly," and in beginning his work every Sunday in the year with the same question, "What is the topic of this lesson?" A good theory is the foundation of all good work, and a fresh theory is needed once in a while. Sometimes the old ones become antiquated, for the world moves and ways of doing things move with it.

Sometimes we think we are delegated to death in these days, but we are not. It pays any church to send a full delegation to the religious conventions—church, Sunday-school, missionary. Christian Endeavor, and perhaps some others. It is an old saw, but it is not yet worn out, that "churches that do not co-operate are likely not to operate, and such should be operated upon." The convention is a present-day necessity, and "those churches get the most out of it that put the most into it."

Corona.

The Sunday-School.

BY REV. F. B. PERKINS.

Lesson VI. May 12, 1901.

Immanuel's Peace Commission. (Matt. 28: 16–20.)

When and where, or in what circumstances, this manifestation of Jesus to the eleven disciples occurred, we do not know. All of which we are sure is, that it was upon one of the hills of Galilee, "as they sat at meat"; and that "when they saw him they worshipped, but some doubted." It would seem, too, that by this time, and in view of repeated testimonies, their unbelief and slowness of heart had become inexcusable, and called for serious upbraiding.

None the less, that interview was remarkable for a display of majesty, second to none in which our Lord had revealed himself. The action of Jesus which we are to study was a distinct assumption of divine authority, akin to that of our own government in appointing a peace commission for its newly acquired insular possessions; only that instead of being a temporary expedient, this is a permanent order.

The Right of Appointment.

Jesus states it in the words, "All authority is given unto me in heaven and on earth." He acts in virtue of a supremacy in all respects divine, an authority absolutely unlimited; a power of every conceivable kind; embracing every created thing or person, and all their relations, earthly or heavenly. Whatever may be thought as to his essential rank, there can be no question as to his exercising all the prerogatives of the Almighty. "Through him," as the Apostle Paul declares, "and unto him, all things have been created; and he is before all things, and in him all things consist," or hold together. One peculiarity of the situation, however, needs to be emphasized. He "in whom all things were created" was the "Word," who was in the beginning with God, and was God." But he who, before the eleven disciples, advanced this claim, was "the word made flesh, and dwelling among men." That authority, which the Eternal Word wielded by inherent and underived right, the Incarnate Word received by gift. This fact, however, explain it as we may, in no wise vitiates or modifies the claim of the risen Jesus to absolute authority in heaven and on earth.

The True Function of Authority.

"What will he do with it?" is always the question of supreme importance in connection with the acquisition of power. It is the question which thoughtful Englishmen are now putting as regards their new sovereign.

The uncertainty with which the answer for many years was involved, goes far to explain the almost feverish interest of that nation, in the continued life of their aged queen. It is the absorbing question of the day as to our own government, in its relations to the Philippine Islands. It accounts, too, for the fearful forebodings with which we contemplate the growing money power in our communities and the vast combinations being effected under the control of the great captains of industry. From all such painful questionings we turn back to this sentence of our risen Savior: "Go ye therefore, and make disciples of all the nations." To him responsibility is the counterpart of authority. The function of lordship is service. Jesus recognizes this as the fundamental idea of his own headship; the end to which his government was committed.

In this same spirit, therefore, he now commands his disciples. They are his ambassadors, sent out into all the world to open up the treasures of grace, so making all nations partakers of the great salvation. In those words, moreover, the Christian Church comes to full recognition and receives its organic law. Its office in human society is to do good, to extend as widely as possible the blessings epitomized in his own sacrificial life; like its head, to be among men "as he that serves." That is the ideal of power, its necessary consequence, in the mind of him in whom all authority, divine and human, centers. That is the sole justification of control by one man, or class of men, over their fellows. The correlate of power is benefaction. Whatever breathes a different spirit is illegitimate.

Christian missions are thus, demonstrably, the supreme illustration of authority founded in justice and directed by wisdom. Their limitations are determined by the same law which hedges about the throne of Omnipotence. The servant of the Lord, e. g., may not strive; nor may he bring in physical pains and penalties as accessory to the success of his work. Fire and sword, imprisonment or forfeiture of property—any of the persecuting methods familiar to religious bigots, are ruled out for members of this great peace commission. Nor is it legitimate for them to use their power, worldly or spiritual, to force a creed, though the truest of the true, upon unwilling confessors; nor in any other way to interfere with freedom of thought or of choice. The Lord Jesus himself never did this, and it is incredible that the servant should be granted an authority which the Master himself refused to exercise.

But, the sanctities of other lives being thus regarded, the Lord's messengers may go anywhere; not waiting for Macedonian calls; conditioning action, still less, upon assurances of personal ease or safety; but as agents of the risen Lord, heralding the new divine order of human society; pressing with it, at whatever cost, into all earth's dark places, and unfolding to every human being the riches of redeeming love.

The Special Forms of Service.

Two of these are set forth in the gospel narratives.

(1) Declarative (Mark xvi: 15). By every persuasive action and word, in the personal, daily life, and by all the arts of speech, they are to set forth the saving grace of God, the fulness of the blessing brought into the world through His dear Son. Authoritatively, positively, unequivocally, they are called upon to demonstrate the fact that the power which controls all forces and determines all events is itself righteous, and tends toward established righteousness as the law of all life; that this ruling power is loving, too, and beneficent—a Father's government; that this pregnant, fatherly love, is also impartial, embracing every human being; that the blessings which it is in God's heart to bestow, and which have been made possible to any, through the sacrificial life of His dear Son, are equally possible for all and every son of man—for the Chinaman equally as for the American; and that, for such as have fallen away, and cut themselves off from their rights as children of God, there still remains hope; that the heart of the Eternal takes in every sinner, the lowest and the worst, and that in Jesus "Christ, the Power of God," are stored up unlimited measures of grace to sanctify and save. That is what makes the Christian message of glad tidings of great joy. That is the special significance of centering all authority in the person of the risen Jesus. He is the great Reconciler. The government of the universe is characteristically redemptive. That is "the gospel for a world of sin," and to declare it, in every way by which thought can be conveyed, is the special charge laid upon his disciples by him who is the source of all authority in heaven and on earth.

(2) Effective. "Make disciples of all the nations" (Matt. xxviii: 19). Do it. Persuade men. Accomplish what you are sent into the disloyal provinces of earth to effect. Bring spiritual influences to bear upon them, until your end is secured and peace has everywhere been made, through the blood of the Cross; until these erstwhile rebels willingly yield to the gracious truth and enter into the company of the saved.

The Idea of the Commission Realized.

1. "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (1) Note here the completest revelation of God thus far given to men. For the first time, these three divine names, as divine personalities, are joined together to designate the one living and true God. The manner in which it is done, moreover, indicates that an important advance is therein made in the revelation of His glory; a deeper look vouchsafed into his heart, disclosing depths of love and tenderness and power never before suspected. The name of this triune God stands for this new and larger conception, which is thus given to redeemed men, for use in realizing God's unspeakable gift to them in Jesus Christ. (2) Baptism into this mysterious name implies a coming under its sheltering cover, a being embraced by it, as children are by their family name. It involves as its chiefest significance the solemn acknowledgement by this august Being—the Jehovah of the new covenant—of redeemed men as his children; the assurance of their acceptance in the Beloved; and the bestowment of his Spirit to sanctify and fully save them. It is the sign manual of God in his highest revelation—Father, Son and Holy Spirit. Other facts are secondary; this is the primary and characteristic significance of the ordinance.

2. "Teaching them to observe all things whatsoever I have commanded you." This is not teaching intended to convert the disloyal and rebellious into children of the Kingdom. All that is presupposed. But this is that family training which all immature characters need, as the condition of growing up into "the measure of the stature of the fullness of Christ." It is instruction fitted to develop an obedience, intelligent as well as sincere; a conscientiousness which is the outcome of love, discriminating and broad, not less than intensely loyal. And the spirit of the teaching is altogether identical with that which should bring to their own remembrance all things whatsoever Jesus had said unto them—a teaching which should thus fill out all the provisions of grace in an experience lacking in no element of blessedness.

Such is the scope of the commission entrusted by the risen Jesus to his disciples.

Immanuel.

"Lo, I am with you alway, even unto the end of the world." They needed heartening, those few "unlearned and ignorant men," entrusted with such a commission, and sent forth with apparently such insufficient equipment. And this which is here assured them is precisely what, and all, they needed. Unseen, unrecognized by the world, the risen Jesus would be their companion and their helper in all their toilsome, dangerous service; inspiring lifting them above the fear of men, teaching them in every trial hour, what to say and how to live. "The Comforter, which is the Holy Spirit"—he should never disappoint them nor suffer their work to fail.

For us, too, who have succeeded to the mission, the same promise, adapted to needs similar and not less urgent, descends with a like authority, and becomes our complete equipment for all the experiences of life.

But, observe, this assurance is not general and unlimited, as it is so often treated, but precise and specific. It is for those who are under the Savior's commission, and loyally engaged upon his service. Only as thus employed, may we claim it. But—

"Happy, who so Christ's word convey,
That He may meet them on their way."

Christian Endeavor Service.

By Rev. J. H. Goodell.

Practical Christianity. (I John iii: 14-18.)

Topic for May 12th.

Manhood should be equivalent to power. No one ought to be satisfied with himself or his purpose in life who is not on the way to the conscious exercise of power. A capitalist is quite aware that he has the ability to go into the market and operate as a force which must be felt. The well-equipped instructor knows that he possesses the knowledge and the experience which give him a power over the minds and lives of his pupils. It is to this mastery over something to which every man is born. The old idea that this was the privilege of the few, and that the masses of people were intended merely to feel the exercise of this power which the choice few possessed, is dying slowly and hard, but—thank God—it is dying. To be created in the image of God gives both the right and the duty to every soul to hold his own personal power and to be felt somewhere and to some degree, as a force to be valued by somebody and respected by all.

* * *

The second great word of our Christian faith is "Do." The teachings of our Lord are full of that word. "Greater works than these shall he "do." "Ye are my friends if ye *do* the things I command you." It is not a question of what we say or what we claim or what we feel, so much as what we *do*, "while the days are going by." Joining the church, taking the pledge and attending meetings have their value. The habit of sneering at these steps is not a worthy one. But they are very much like hanging out one's sign when he opens his place of business. If a person has nothing but his sign swinging in the air, he can scarcely expect to be a success. It is painful when the Christian has more signs outside than stock inside. It is the practice of the Christian faith that gives us the power which is the birthright of every disciple of the Lord Jesus Christ.

In the passage associated with this topic John has linked life and love together. We often talk as if love were mainly emotion. Smiles and tears and cooing words not infrequently are supposed to be the chief product of love. But this writer so strongly corrects this fallacy. Let us love in deed, is the way he puts it. Loving is doing. Even praying is not enough. Smiles may be good promises, but they are very disappointing if they are not the forerunners of what we are willing to do for others. Some very stingy people can cover their faces with the broadest smiles. Selfish persons who can make their faces all sweetness and their tongues all honey are the worst form of mirage which the human life ever sees.

* * *

For some reason, not very clear in our minds, perhaps, one of the first things we do with a new convert is to examine him to see if he is fitted to join the church. Then we lead him into the prayer-meeting to testify—"Take up your cross," we often say. This may be very well as far as it goes; but it would be vastly better for the new follower if we would encourage him to begin his fresh career by practicing his newly-found faith. The world at large would receive a distinct impulse forward if our meetings were more strictly directed towards encouraging each other to some definite practice of our Christian belief. It is what we are able to do that gives us confidence in any particular course we may have chosen. The revulsion against creeds which has been going on of late may be one feature of a change from too much theory to more practice. It will be a happy day when we go from the battle of words to the challenge of deeds.

* * *

Some Christian Endeavor societies have died recently, and others are said to be in a moribund condition. Various recipes appear at intervals for reviving the flagging energies and fainting life of these organizations. How would it do in every case, if some definite thing to be done were to form the topic of discussion in these meetings? Commend me to that society that recently was so intent on doing something that it undertook the work of putting up guide-boards at the crossing roadways in the town. It is high time that we imbibe the idea that some very common things can be done with such a Christian spirit and intent that they become positively Christian deeds. If any Endeavor meeting ever became interesting, or if any society ever died where the members were busy doing something for Christ, it does not matter much what, the account of that demise would be surprising reading.

* * *

If any society is lacking vitality and is in danger of ceasing to breathe, appoint at once a "Do Something" committee. And let that committee search the community thoroughly for something to do in the name of the Master. There is a long range between giving a "cup of cold water" and sending out a missionary, or supporting an orphanage. Surely, every parish will afford abundant opportunity for practicing Christianity.

Married.

CARPENTER—JORGENSEN.—At the home of the bride, in San Lorenzo, Calif., Wednesday, April 24, 1901, by Rev. F. F. Pearse, Mr. William E. Carpenter of San Francisco and Miss Elice Jorgensen of San Lorenzo.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. C. B. Bradley.
2639 Durant avenue, Berkeley.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Treasurer Young Ladies' Branch.....Miss Grace Goodhue.
1722 Geary street, San Francisco.

Children's Work.

(Statement of Children's Work, in the Southern Branch, given at the annual meeting of the Branch in Redlands. April 11, 1901, by the Superintendent of that department, Mrs. L. P. Watson of Ontario.)

There is an ancient adage which says, "Train up a child in the way he should go, and when he is old he will not depart from it." I was reminded of this text the other day by seeing a leaflet entitled, "Emergency Women." Curious as to what the words meant, I read on—yes, they are first rate for an emergency, but what are they doing regularly?" We all know that in any work, be it our own or the Lord's, it is the steady, systematic labor which counts. Spasmodic efforts called forth by some pressing need or some ringing appeal, some emergencies, are better than utter indifference, but is there not a more excellent way?

We are learning how true it is that early training counts in temporal things. The child who gives promise of musical talent is put, at a very tender age, and as frequently as possible, under a skillful teacher; the embryo elocutionist has her early lessons, the babies are taught French and German, the artistic child has its special master, but how few are the Christian mothers and fathers who take counsel with themselves, as to the best methods of training a boy or girl into an intelligent, enthusiastic, skilled church worker. They love their church and they want their children to love it, but there seems so little time outside of school hours in which to train them in these things. The truth is, if one would become interested in missions, one must make an effort to do so, just as one must make an effort to become interested in other things.

Says one good woman, "I wonder if we are not responsible for the way we use our opportunities to get good, as well as those to do good." All parents want their children to be unselfish and lovable, but do they realize what a help in such growth is the study of the needs of others, the thought for others, the examples of other workers, the drawing out of the sympathies, the giving instead of getting, which all such Christian training brings with it.

Will the day ever come—will it not come soon—when we shall be as ashamed at not knowing the latest intelligence in regard to our church work, which we do in our hearts believe of the utmost importance, as of our ignorance in regard to the last war or the latest novel? Why is it that the one kind of knowledge is of so much more importance than the other? Are we not looking through the wrong glasses? Why is it not as important that the children know Chinese missions as Chinese politics, African missions as the Boer war, that Mrs. Baldwin is their representative in Turkey as that Mr. So-and-so is our representative in the State Legislature? Why not know how much missions have stimulated commerce, opened up travel, aided science, changed savage tribes to civilized people? How much more easily and naturally would the young people fall into line when their turn comes to shoulder the burdens in church life.

Two girls were talking one day and their talk was of people who had succeeded. Finally one exclaimed enthusiastically, "Oh, is there anything finer in the world than a cultivated brain." Her friend was silent a moment; then she answered slowly, "Yes, one thing—'a cultivated heart.'" This is the day of cultivated brains, but if we cannot give the children both, is not the cultivated heart better?

The talking, reading and praying for missions in the home, the quiet readings from missionary periodicals Sabbath afternoon, the planning how the children can earn and save pennies for the mite-box, will, if quietly persisted in year after year, do more for the cause of missions than the best mission band or Junior Endeavor Society can ever do. But there are mothers—Christian mothers, too—who are not interested in missions and who would most heartily agree with the young girl described in the last number of Mission Studies, who would put upon the cover of every missionary periodical these lines—

> "If there should be another flood,
> For refuge hither fly.
> Though all the world should be submerged,
> This book would still be dry."

And this is where the Junior Society must come in to do the training, or it will not be done at all. Uphill work it is, too, without the co-operation of the mother, but work that pays—work that will prove itself in ten or fifteen years. Discouraged leaders of Junior societies must, as a mind tonic, dream of days when church parlors shall be filled with a happy, cultured, enthusiastic throng, instead of the lonely ten or twelve some of us know about now; when there shall be no "Home" and "Foreign," but all shall be Home missions, because "God hath made of one blood all nations, and he who loveth God loveth his brother also."

The work seems to move so slowly, but it moves. A report published in the "Mission Studies" of an Iowa Band took me back in memory many years to my first meeting with that Band when some fifteen children, nearly all girls, were gathered in a small parlor in a private house. I remember so well the earnest words of the leaders that day, both of whom for many years labored so earnestly and faithfully for the "Board of the Interior." It was a small beginning, but listen while I quote the first and last sentence of this report, written by a granddaughter of the lady in whose home we met: "We pledged $100 and have given $117.59 for our regular work beside $16 for Wadale School. Our thank-offering was given to the Bridgman School. We have had one hundred members enrolled this year, and many have been present at every meeting." And this is but one branch of the "Busy Bees" in this church. How many are in the other societies I do not know, but could only think of the joy of those two women, one on earth and the other in heaven, as they look upon the results of their labors. Now what is Southern California doing among and through the children? The ladies of the Board last fall asked that the Sunday-schools and Junior Societies raise $500, $396 of which should go to support Mrs. Baldwin at Broosa, Turkey, who, in addition to her own work in the girls' schools, has an oversight on the orphan homes in which we have been so much interested; the remainder to go toward the support of the Micronesian navy, as before. With this end in view, your superintendent has sent out since that time about

180 letters, for two collections, one in November and one in March. As a result twenty-three Sunday-schools, six Junior Endeavor Societies, and four Mission Bands have given in all $338.11, Cradle Roll, 34.25, total $372.36, which bespeaks in increased interest, as last year's receipts from the same sources were but $161.25. A few visits have been made and in a few instances she was able to meet some of the children and mothers face to face for a little talk. Some of the letters have never been heard from, by either the treasurer or myself, but when one thinks of the constant stream of letters which any officer in the Sunday-school receives, and the many requests for money, the reason is not hard to understand. But the spirit shown in the letters received speaks well for the future. Says one: "I am writing to ask you what to do with the money, your letter having been lost. It was very gladly given and we trust it will go with a blessing to those for whom it is to be used." Another: "I hope this year will be a crowning glory for the cause of missions." A third: "Perhaps our pastor's wife has written you of our forming a Junior Endeavor Society. It seemed necessary after Decision Day to have some way of shepherding those who wished to be Christians. The work seemed to be laid on my heart, not because of special fitness, but because I long to help. I have given up church and Sunday-school and this one thing I do. I mean to try to interest them in missions. One mother of a very promising little girl, who, by the way, is President of the Sunbeams (a Mission Band), told me that this same little girl had decided to be a foreign missionary since she had been going to the society meeting. Who knows what blessed results the Lord may give us!" In another Band, which had been addressed by Miss Denton, I know of two little tots who have since added to their petitions, "And God, please bless the Japanese," and who think they must earn all their own missionary pennies. The leader of Junior and Intermediate Societies of the First church, Los Angeles, sends this message: "We have now nineteen members in each society, and all are such earnest workers that it is really a nucleus for something very good, we hope, in time. We sent scrap-books to Turkey last Christmas. The children made them and enjoyed it so much. We received such a long, lovely, appreciative letter from Mrs. Baldwin. We are going to send again this year some things for a Christmas tree and books." This letter leads to my last quotation, which is from a letter written by Mrs. Baldwin to another friend who had supplied scrap-books: "Perhaps you will be interested to know that my husband and myself are the only missionaries for Broussa and several towns and villages in the interior, and that right here in the city we have quite a number of children under our supervision and care, in every one of whom we take a special interest. In the Girls' Orphanage we have fifty girls, for whom the native pastor and his wife care, in addition to pastoral work. In the High School for girls where I spend most of my time and strength, we have more than fifty pupils; so that, in term time, I am very busy. The boys' school numbers forty dear little Armenian children, boys and girls together. Now, you can count up and see that we have need of many scrap books or pictures, cards or panels, or whatever our friends' hearts prompt, in order to do only a little for each one.

"I am truly thankful for your timely help and can only hope that you will not forget us as another season comes round. If what you can send can be at the A. B. C. F. M. rooms before November 1st, I think they will reach us in time. Perhaps you could get some girls interested who could make some aprons, or work-bags or pin-balls, or dress some dolls, or do anything that they think would please children from four to sixteen years of age. I am anxious for once to get up a tree next year; so many have never seen one, it would be a treat indeed.

"Generally I make tarleton bags of gay colors for the candy, but it takes a lot of time. Perhaps you can enlist some little fingers to help you make something for the candies, so that they may be hung easily on the tree. Candy is cheap here, so I can do the filling."

This will give practical work for eager fingers, and if ready before a shipment is made from the American Board rooms, which is about November 15th, will cost but the transportation from here to Boston."

All Junior leaders please take note. Let us surprise Mrs. Baldwin and gladden her heart and the hearts of her one hundred and forty children, by such a storm of scrap books, pin-balls, candy bags and pictures, as not even Santa Claus ever saw in Broussa before.

Book Notices.

"The Sign of the Cross in Madagascar." By J. J. Kilpin Fletcher. One of the most fascinating stories of progress from darkness to light that has ever been written. The author stated it as his aim to so tell the story as to awaken as deep interest as if it were a work of fiction, while keeping in the world of realities; and he has succeeded. Truly, history repeats itself, for in Madagascar in the nineteenth century were written pages of history very much like to those that were written when the Apostle Paul and others stirred up the hatred of the idol-makers and worshipers eighteen hundred years ago, and when persecutions drove the Christians to the caves for habitations. High on the roll of Christian heroes and martyrs stands the name of many a Malagasy. [F. H. Revell Co. Chicago. Pp. 309. $1.]

"What a Man of Forty-five Ought to Know." By Sylvanus Stall, D.D. In the earlier books of this Self and Sex Series, the author, Sylvanus Stall, D.D., associate editor of the "Lutheran Observer," has sought to save young boys, young men and young husbands from mistakes which can only be avoided by intelligence. Few men know that great physical changes await them at middle life. Perhaps it may be truthfully said that men of forty-five are as ignorant of the nature of the changes through which they are passing as boys at the period of adolescence. In this book, Dr. Stall, in that honest, frank and fearless, but pure and matchless way which distinguishes the earlier books of the series, sets forth the character of the changes which occur in the physical life of both men and women. The author makes out a clear case; apprises laymen of what all intelligent physicians admit; prepares his readers to solve the mysteries of those changes and by intelligence to escape the sad consequences of ignorance. Vir Publishing Co., 1134 Real Estate Trust Building, Philadelphia. 284 pp., price $1.00.

"Practical Portions for the Prayer Life." By Charles A. Cook. This volume of 377 pages is admirably adapted to the purpose for which it was intended, "to help the believer to a better understanding of the place God intended prayer to have among men, and to help make the believer's prayer life a joy and a power." A quotation from the introduction will best show what the book is: "The book is a compilation of the best thoughts on prayer collected from the writings of over sixty of the

most eminent Christian men and women—men and women who have been noted for their faith and consecration and power in prayer. These writers have recorded their own experiences, and the lessons they have themselves learned in the school of prayer, and what they have learned is here brought together in a daily text-book for the use of all who need just such help as these suggestive and instrucive teachings afford. The subject is a many-sided one, and in compiling these selections the aim has been to cover every phase of it. A single thought, which is usually a Scripture exposition, is presented for meditation for each day in the year. As far as possible there is a progressive development in the arrangement of the thoughts for each month, so that in the course of the year the various phases of this great subject are presented several times, and always from some new point of view." We heartily commend the book. [F. H. Revell Co. Chicago. $1.25. For sale by Methodist Book Concern, 1037 Market street, San Francisco.]

Church News.

Northern California.

San Lorenzo.—Two were received into church fellowship on confession of faith last Sunday.

Etna.—On April 26th a successful social was given at the Congregational church, in the interest of the Sunday-school. The platform was tastefully decorated to resemble a ship's cabin. A fine nautical program of eighteen numbers was rendered. A chorus of little folks in a boat, singing "Pull for the Shore," was especially pleasing. Just as the crew were finishing singing "Nancy Lee," the audience was startled by seeing Captain Kidd's pirates come swarming over the rail, pistols in hand and cutlasses in teeth. After capturing the ship they sang their rollicking song. The crew were dressed in natty sailor costume, which added greatly to the effect. While refreshments were being served in the ward room—the parsonage—others were playing some ship games on deck. Fifty dollars were cleared and every one pleased.

Santa Rosa.—The annual meeting social was a very pleasant affair. The encouraging condition and outlook were reflected in the faces of all. Reports showed the best condition in all departments in the history of the church. The Sunday-school has grown considerably the last year. The total amount of money raised and disbursed by the church during the year was $1,503.01. All the societies of the church have worked faithfully. The Ladies' Aid Society raised $210.61, the Sunday-school, $94; the Kingdom Extension Society, $96.55; and the Y. P. S. C. E. $47.40. Nearly all the money used by the church has come from voluntary contributions. The reports showed a total deficit of $32.90 for the year. It was proposed by the church treasurer that the church make up that amount immediately, which they did, and more too, so that the new year starts with a small cash balance in the treasury of the church and of each society of the church. With the uplift from the series of meetings conducted by Rev. J. B. Orr during the last few weeks, the outlook for the coming year is bright.

Southern California.

Los Angeles, Bethlehem.—On next Thursday the public baths will be opened. Rev. C. P. Dorland will give an address.

Pasadena.—All delegates to the Los Angeles Association meetings, May 6-8th, at the Lake Avenue church, Pasadena, coming from points beyond Pasadena and vicinity and Los Angeles will be entertained gratis; other delegates will be provided with dinner and supper, but not with lodging.

Pasadena, Lake Avenue.—For two years the pastor has encouraged the attendance of the children at the church services by offering good Bibles to those between the ages of seven and fifteen, who attend a preaching service forty-eight Sundays in the year and record the texts in little books for that purpose. Two Sundays ago eleven were thus rewarded. The little folks had become so enthusiastic in the matter that when the pastor renewed the offer there were forty applicants for the text books. Mr. Emerson has been granted a leave of absence for two months, commencing May 15th, that he may make an urgent business trip to Maine. The Sunday-school has received a new impulse from the recent great State convention in Los Angeles.

San Bernardino Association.

The annual meeting of the San Bernardino Association of Congregational churches and ministers will be held in the First church, San Bernardino, on the 21st and 22d of May. A good program has been arranged for and a helpful inspiring meeting is expected. Laymen are to present leading papers on living issues. The following list of speakers and topics give a hint of the conference on the King's business: "Christian Ideals for the New Century," Rev. J. H. Williams, D.D.; "Religion and the Newspaper," A. H. Corman; "Religion in Business," S. H. Herrick; "Enforcement of Law," C. F. Bailey; Woman's Home Missionary Hour," Mrs. S. G. Lamb; "Diamond Jubilee," Rev. J. L. Maile; "China: Should It Discourage or Inspire Us?" Rev. Henry Kingman; "Missionary Problems in Rural Districts," Mrs. A. W. Thompson; "Missionary Problems in Towns and Cities," Rev. Arthur C. Dodd; "The Bible School," Rev. H. P. Case; "Woman's Foreign Missionary Hour," Mrs. J. H. Williams; "The Holy Spirit and the Pulpit," Rev. W. N. Burr; "The Holy Spirit and the Pew," Rev. Geo. F. Mathes; "Pomona College Night," an evening program provided by Pomona College. The Revs. S. G. Lamb, H. E. Merrill, W. H. Wolcott lead in devotional meetings. "And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught."

Notes and Personals.

The Santa Clara Association will meet at Santa Cruz next Tuesday at 2 p. m., and will continue its meting through Wednesday.

The meeting of the Sacramento Valley Association will be at Sacramento on the 21st and 22d of May, instead of on the dates heretofore announced.

Rev. and Mrs. C. R. Brown expect to leave next Monday for Boston, where they will visit relatives and friends and attend the annual meeting of the Home Missionary Society. They will be absent six weeks.

Rev. C. H. Stevens has come from Denver, Colo., to take up the work of the Fourth Congregational church of this city. Next Monday he will speak at a meeting of the ministers of San Francisco and vicinity.

Washington Letter.

By I. Learned.

Very interesting services were held at Tacoma on the 16th of April, the occasion being in connection with the Ecclesiastical Council convened at the invitation of the First Congregational church, for the examination, and, if found expedient, the installation of Rev. Edward T. Ford, who, for several months has been acting pastor of that church. Of the churches invited three churches of Seattle, the East Tacoma church and the churches of Orting and Sylvan were present, together with Revs. S. S. M. Freeland and Samuel Greene.

Rev. W. H. G. Temple, D.D., was made Moderator and Rev. O. L. Fowler, Scribe. The statement of the candidate was of special interest in its very frank, concise and clear expression, both as to his Christian experience and his theological position, all of which his people had come to know during ten months or more of ministry with them—and as with the Council, it had proved abundantly satisfactory.

The sermon was preached by Rev. S. M. Freeland, the prayer was by Rev. Samuel Greene, and the other parts were assigned to Revs. E. Lincoln Smith, J. T. Nichols, W. G. Olinger, O. L. Fowler and Dr. C. H. Little of the Presbyterian church. The entire service from the beginning to the ending was one of the happiest.

The Yakima Association met with the church at Ahtanum, on the 23d and 24th of April, four of the six churches being represented, beside which there were present Rev. Dr. Kingsbury, acting Superintendent of C. H. M. S., and Superintendent Greene of the C. S S. and P. S. The latter was chosen Moderator and Mrs. Leroy V. Slason was elected Scribe. A half-hour of devotional service was held from two until two-thirty o'clock, when Rev. Samuel Green addressed the Association on "The Element of Worship in the Church Service." This address resulted in the adoption of a minute respecting the place and character of worship, which will appear elsewhere in this paper. The Associational sermon was preached by Dr. Kingsbury, from the text Luke xv: 18—"I will arise and go to my Father."

On the second day, Rev. A. J. Smith gave a very admirable paper upon "Conscience in Present Day Relations; Rev. L. V. Slason, an address on "The Gospel of Christ, the Need of Today." "The Pew of Today from the Minister's Standpoint"; and "The Pulpit of Today from the Layman's Standpoint" were addresses presented by Rev. Preston B. Jackson and Mr. N. P. Hull, respectively. The Sunday-school work was preented by Superintendent Samuel Greene and Home Missions in an address by Dr. Kingsbury. Rev. Rosine M. Edwards was received by letter from the Northwestern Association, and gave a most interesting address on "Organization of Woman's Work in Our Smaller Churches."

Rev. P. B. Jackson was chosen Registrar and Treasurer for three years. The invitation of the Natchez church was accepted for the next meeting. The following was adopted as an expression of greeting extended to the C. H. M. S. Superintendent-elect:

"Anticipating as individuals and as an association delightful intercouse and efficient help through the coming of Rev. W. W. Scudder, Jr., into this State as the representative of the C. H. M. S. and Superintendent of mission work:

"*Resolved*, That we hereby extend to Rev. Wm. Scudder a hearty and fraternal welcome to all our churches and homes, and that we assure him of our readiness to co-operate with him most earnestly in his efforts to advance the churches already established to self-support and to enter and occupy the now waste places of this great State.

Rev. W. W. Scudder.

"*Resolved*, That we very greatly appreciate both the presence and the message of Rev. J. D. Kingsbury, D.D., of New York, and assure him of a hearty welcome from all of us whenever in the future he may find the time to come among us."

Rev. J. W. H. Lockwood is now fully settled as pastor at Edmonds and looks forward to years of usefulness in his new relations.

Pastor Nichols of Edgewater church has for his children's sermons topics like these: "Bulbs," "Knights and Dragons," "Lampwicks." This church employs an art teacher for its young people, and recently an exhibition was given at which two hundred people were present and enjoyed the display.

Dr. Temple of Plymouth church of this city has been giving some evening sermons during April upon lofty Bible scenes, such as "Sinai and Calvary," "Moriah and Horeb," "Carmel and Hermon."

Interesting letters have been received here from Nome, Alaska, during this week, each indicating very prosperous church work.

The overflowing congregations have made the immediate erection of the new church a necessity and work was to be begun February 1st. These letters were written on the 29th of January, at which time Superintendent Davies reported that himself and family had been in as good health as ever they had been.

Two cases of magazines and books have been forwarded to the St. Bernard Library by the steamer Jeanie, which expects to sail from Seattle on the 28th or 29th inst.

Seattle, April 27th.

Oregon Letter.

By George H. Himes.

The fifth annual session of the East Willamette Association of Congregational churches met with the Albany church on the 23d. Six churches were represented by six ministers and 18 delegates. Rev. Mac H. Wal-

lace of Eugene was chosen moderator; J. B. T. Tuthill of First church, Salem, assistant moderator; Rev. E. S Bollinger, registrar, treasurer and scribe.

The greetings of the Albany church were conveyed to the Association by the pastor, Rev. R. H. Kennedy, during which he emphasized the value of fellowship. This was responded to by the moderator.

The topic, "Our boys and the Church," was presented by Mr. J. B. T Tuthill. Emphasis was given to the necessity of parents setting the example in attendance at Sunday-school; that this school is for the benefit of the Christian family—for the building of character, and therefore all should attend.

The Associational sermon was preached by Rev. E. S. Bollinger.

The credentials of Rev. R. H. Kennedy and Rev. F. W. Parker were favorably received, and they were elected members of the Association.

"What New Methods of Work May Profitably Be Introduced into Our Churches?" was presented by Rev. Mac H. Wallace, in a suggestive and pointed way. Among other things, he said it was not necessarily new methods that were needed, but a more effective use of those already in vogue. He emphasized a worshipful service on the Sabbath day; that a reverent communion should be the thermometer of the church; that the minister should learn what to let alone and that he should refuse to be the pack-horse of the church. Further emphasis was given to the point that while a large number of church members might be desirable, the quality of members was infinitely more essential than the quantity.

Rev. T. H. Henderson spoke on "What Changes of Method Are Necessary to Make Our Prayer Meetings More Effective?" In the outset he admitted that the prayer-meeting was not as potent an influence in the work of the church in the building of good character as it ought to be, and then asked, "Is it with the church, with the minister, or do we not need the prayer-meeting?" General discussion folowed, and the difficulties of sustaining the prayer-meeting found to be universal. While this was true, yet the value of the prayer-meeting to those who attended regularly was strongly in evidence, and no one was willing that it should be given up.

A thoughtful and instructive review of a book entitled "The Spiritual Life," by Professor George A. Coe, was given by Rev. R. H. Kennedy.

Under "Echoes from the Churches," reports were given by the churches represented in the meeting. All indicated progress and an encouraging outlook.

Rev. R. A. Rowley made a brief report, showing what had been accomplished in his department of work.

During the "Woman's Hour," at which Mrs. W. C. Kantner presided, Mrs. F. Eggert gave a timely address in behalf of the Oregon Woman's Home Missionary Union, after which Mrs. Kantner gave a paper on "The Kingdom Triumphant."

"Pilate's Great Question," was the subject of a paper by Rev. P. S. Knight.

"What helpfulness May Our Churches Expect from the Association?" was the subject of an address by Rev. W. C. Kantner. He emphasized the principle of fellowsrip; the benefit of the friction resulting in the exchange of thought; and finally, the inspiration resulting from touching elbows along lines of Christian services. Full discussion followed.

On motion, the registrar was instructed to give credentials to any minister or layman within the bounds of the Association who could be found to attend the National Council at Portland, Me., in October next.

Butteville was chosen as the place for meeting on the fourth Tuseday in April, 1902, and Rev. R. H. Kennedy was selected as the associational preacher.

The closing evening, Rev. A. W. Ackerman of Portland gave an address on "The Power of the Cross." He was followed by Rev. C. F. Clapp, with an address on "The Onward March of the Kingdom."

The condition of the Albany church is certainly more hopeful than at any time for several years. The pastor and his wife are gradually getting hold of the membership in a way that augurs well for the future. As in almost every locality, the demands of a multitude of lodges and other forms of social life interfere with the religious work. Then again, there are more churches than the size of the city really demands. But where shall the line be drawn? Should it be at the Congregational household, one of the first churches to be organized here? What is true in many other places is true here, viz.: That Congregationalists coming into the city go about from one church to another, endeavoring to find the strongest or perhaps the most popular church, and then unite with it instead of with one of their own name. If the Congregational church has any distinctive reason for existence, that fact should be more generally taught to its members; if not, it should go out of business. Denominational disloyalty is the cause of our failure to increase in numbers as we ought; and yet in missionary effort and general education we stand in the front rank.

The prospects of a Y. M. C. A. building are good; $10,000, it is believed, is what the proposed edifice will cost, something over $7,000 of which has already been pledged.

From Nome.

Editor The Pacific: Permit me through your columns to thank those of your readers who so generously responded to the appeal for books and magazines for the St. Bernard Library at Nome, Alaska. An effort has been made to reach them by personal letter, but it is possible, indeed likely, that some have been overlooked, owing to recent changes in the work. The library is rendering splendid service. It is open daily from 12:30 to 10 p. m., and is well patronized. With your permission I would renew the appeal. One of the best things we can do for the young men of Nome is to provide them with good reading matter during the long nights of the still longer winter. Gifts of books and magazines, especially late ones, will be gratefully received. It may be some one would like to send us The Pacific from the 1st of May to the end of September, these being the only months in which papers can be sent by mail. Our work in the church is doing finely. The services are well attended, scores being turned away nearly every Sunday evening. It was unanimously decided last week to build a new church, work to begin on the same immediately. The seating capacity will be about 400.

The Christian Endeavor Society is in a flourishing condition; also the Sunday-school. Things are exceedingly hopeful on the whole, notwithstanding many serious difficulties. Pray for us. We feel the isolation much. Here it is the 23d of January, and not a word from the outside yet. All are on tiptoe awaiting the results of the election. Speculation is ripe as to who the President-elect is. It is not likely word will come from the outside till the middle of next month, or possibly the beginning of March.

Thanking you for past services and trusting that the request will no go unheeded, I am,

Sincerely yours, *William Davies.*

Nome, Alaska, January 23, 1901.

The Home.

Those Who "Stay By."

"It is difficult to see how our modern life would go on as well as it does if there were not in our homes a good many such faithful souls. It sometimes seems, in this shifting world, that about the best any of us can do is to prepare some one else for doing well."—Charles Dudley Warner.

There is great satisfaction in being appreciated. No matter how self-satisfied and sufficient unto herself any woman may appear, be she never so rich or lofty, there is sure to come a time of real heart hunger if she is of no particular value to any one else in the world but just herself. We particularly dislike the modern expression, "I have no use for her at all," or "for him," as the case may be. It seems as though we ought to have some use for every one with whom we come in contact, if only to wish them well. And how infinitely better is the other expression so often heard, "I should not know how to get along without her!" Very many of these faithful souls are the ones who stand by, and, summer or winter, are sure to be found at their post.

We always advocate occasional change, we believe in it; but when a house matron says, "If I am a great deal happier at home than anywhere else in the world, isn't it the sensible thing to stay there?" there is nothing to be opposed to so simple and conclusive an argument. We recall the case of an intelligent, wide-awake little matron who used to revel in housekeeping duties. She was not the mistress of the house, but was one of those useful, invaluable aids who literally spent her life in preparing some one else for doing something well.

On one occasion the man of the household, dignified, elderly, and not given to over-much speaking, went away on a rather extended tour. On reaching home, however, he could not repress his delight at having returned to all the familiar surroundings. He spoke of how he had missed one and another, then exclaimed with genuine enthusiasm and affection, "And, O Melly, how I have wanted to see you!" And it would not indeed have seemed like the same home or the same house had that quiet, unpretending, capable little personage been wanting who made domestic matters glide smoothly along, thinking little of herself, but looking out for every one else. Now, we strongly mistrust that to these patient, faithful souls there come now and then certain yearnings that are as much a part of a woman's nature as the breath she draws. The very commonplaceness of her duties raises the question whether, after all, she is of very much use in the world. Others could preserve the strawberries, make the currant jelly and keep the store room well supplied. Some one else could do this, that and the other thing; so, after all, is she so needful in the home?

The great charm and impetus of all work, no matter what it may be, is in doing our best, and doing it for those who appreciate it and in whom we feel an interest. No, my dear house-keeping friend, no one else could fill your place as you fill it, or do things as you do them, because your heart is in the work; you know what this one likes and what that one prefers, and any one who ministers faithfully to the needs of a family is doing far more than appears on the surface. And let me whisper another thing that you may feel very sure is true. Perhaps different members of the household urge your "taking a trip somewhere"; it is said you need a vacation, and that change of scene would do you great good. They are sincere enough in saying these things; and should you make up your mind to go, they would bid you Godspeed and get along the best they could during your absence. But, oh, they are mightly comforted and relieved at your persistent refusal "to think of such a thing!" They would be homesick for you before even your trunk went out of the house, and would count the days of your stay with eagerness. A quiet, uneventful life has in it much for which to be very thankful. More than one "lady of quality" has looked at the busy, contented house-matron, and thought how full of blessedness and peace was her daily experience, no turmoil touching it from the great jostling world of fashion, jealousy and unrest.

It is small wonder that an observing, thoughtful writer finds it difficult to see how our modern life could go on as well as it does, were it not for the redeeming fidelity of the good women who stay right in their place, and attend to the wants of those who, perhaps, higher up in the social scale, are yet very dependent on their presence and exertions in the home that they help to make the desirable place that it is. A few ladies were discussing their different occupations recently, when one of the brightest and most intelligent of them all said, "Well, my profession is the very prosaic one of housekeeper and housetender, and all pertaining to the requirements of a family; that absorbs most of my time at present." And a lady with sadder eyes was quick to reply: "The most blessed and desirable occupation that a woman can possibly have." And remember that it is not only the mother herself, but the one who helps her, that makes home in many an instance the dearest spot on earth.—Christian Work.

The Place for Money.

"I made a maxim, my lord," Swift once wrote to Bolingbroke, "that should be writ in letters of diamonds, that a wise man ought to have money in his head, but not in his heart." When money is in the heart the affections cluster around it. That is why "the love of money is the root of all evil." It unseats divinity from his rightful throne, and makes a man a devotee of mammon. But money in the head has no such effect. Keep your gold and silver under the sway of reason and judgment, and you will find them noble servants, ready to carry out your best and holiest purposes. He is a wise man who makes money honestly, uses it well, keeps it in place, retains mastery over it and lives in such a spirit that when money can no longer serve him he can let go of it as readily as he can of earthly care and trouble which have been sent to him only as ministers of discipline and refinement.—The Michigan Christian Advocate.

About Temper.

There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have for the moment a certain enjoyment in the license, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away, and the exhibition he made of himself. He will recall the amazement on the faces of his friends, and the silence which they adopted as a protective measure, and the soothing language which they used, as if they were speaking with a baby, and the glances which passed between them. He will not soon hold again with them as strong as he did before this outburst, nor will he have the same claim upon their confidence as a sound and clear-headed man. He has acted like a fretful, peevish child, and has for the time forfeited his title to manhood and the place of a man.—Ian Maclaren in New York Observer.

Our Boys and Girls.

Trust the children. Never doubt them,
Build a wall of love about them;
After sowing seeds of duty,
Trust them for the flowers of beauty.
Trust the children just as He did
Who for "such" once sweetly pleaded,
Trust and guide, but never doubt them,
Build a wall of love about them.
—New York Ledger.

Determined to Succeed.

The following is one of the traditions of a manufacturing firm in Glasgow, Scotland: Thirty years ago a barefooted, ragged urchin presented himself before the desk of the principal partner and asked for work as an errand boy.

"There's a deal o' running to be dune," said Mr. Blank, jestingly, affecting a broad Scotch accent. "Your qualification 'ud be a pair 'o shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs, in the market, and slept under one of the stalls. Two months passed before he had saved enough to buy the shoes. Then he presented himself before Mr. Blank one morning, and held out a package.

"I have the shoon, sir," he said, quietly.

"Oh!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was aroused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully, and found to his regret that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but without a word of complaint he disappeared. He now went fifteen miles into the country, and found work in stables near to a night school. At the end of the year, he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said, years afterward, "with the conviction that, in process of time, he would take mine, if he chose to do it. Men rise slowly in Scotch business houses, but he is our chief foreman."
—Western Record.

Putting Off.

"Come, Helen, breakfast is ready."

"Yes, father, pretty soon," said Helen.

She was tying a ribbon round the neck of her kitty. She fastened the bow securely, and then pushed kitty off to see how it looked; but the little creature did not choose to be admired, and away she ran down the garden walk, and Helen started after her.

"Helen!" called her father again.

"Yes, father, in a minute," said Helen; "I want to catch my kitty."

The kitty ran in among the currant bushes, and Helen pushed in after her; but before she reached her, pussy was away out on the other side. Helen continued to chase until she captured the little runaway, and then she walked slowly back, carrying her little pet. When at last she went into the house, father and mother had finished breakfast and were just leaving the table.

'Oh, dear! I don't want to eat alone," said Helen.

"Those two little words, 'pretty soon,' will cause you greater inconvenience than this," said Helen's father; "unless you resolve not to listen to them. Yesterday, when mother called you to put away your doll you said 'Pretty soon'; but when you came Fido had torn her pretty clothes and broken her pretty arms. Last week you were going to give your canary some water 'pretty soon,' but he was left nearly all day with nothing to drink. By putting off our duties we often lose the opportunity to perform them at all."

Helen thought of her father's words while she ate her lonely breakfast, and she resolved in future to go as soon as called. She will find this much the happier way. Children who are always putting off will likely become useless men and women.—The Morning Light.

Lesson for a Boy.

I had overheard a conversation between Karl and his mother. She had work for him to do which interfered with some of his plans of enjoyment, and, though Karl obeyed her, it was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased; that it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him and said: "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise. "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way!" he said, as if rather indignant at my lack of sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why, don't you see, if he doesn't learn when he's a colt," Karl began. Then he stopped, blushed, and looked at me rather appealingly. I heard no more complaints from him that day.—Church Record.

A Sweet Answer.

Four-year-old Robbie had been taken from a wretched home and placed temporarily in the care of a kind, mother-hearted woman who took great pains with his education, especially along Bible lines. One day her husband, who was an amateur photographer, took a "snap shot" of her as she sat with her Bible on her knee and Robbie leaning against her. The picture was a great source of interest to Robbie, who had never been "taken" before, and he showed it to all his friends.

"Don't she ever put that Bible down?" some one asked him quizzically.

"Yes," said Robbie; "she puts it down out of her hands sometimes, but she don't never put it down out of her heart." And what philosopher could have said a sweeter thing of any good woman?—Pacific Christian Advocate.

"O mamma," exclaimed little Arthur, all out of breath, "I've just been playing with the Goodwin children, and they have the measles at their house. Now, can I eat all the cake I want to? 'Cause, you know I'm going to be sick, anyway."—Chicago Times-Herald.

THE BIBLE IN LITERATURE.

How far the Bible enters into the web of our literary style is perhaps hardly appreciated, though it has been declared repeatedly by masters of English as wide apart as Carlyle and Ruskin. A curious illustration of the extent to which the Bible has affected a distinguished politician and lawyer, writing upon matters of current interest, with no occasion to refer to the Bible, and no special training that should make him familiar with it, appears from a curious study in the "Independent" of ex-President Harrison's article in the last "North American Review." This article contains, according to the statistician, twenty-one quotations and allusions: One each from Pitt, Frothingham, Webster, Jefferson, Longfellow, Washington, Æsop; three familiar phrases from unidentified sources; three references drawn from the Declaration of Independence, that being one of the subjects he was discussing, and eight from the Bible. Moreover, these eight are of a kind that presume a knowledge of the Scripture for their appreciation, assume it as a matter of course, as indeed in ex-President Harrison's generation and ours one has a right to do among educated men, though, according to President Thwing, that is hardly the case with the young men of today. How much that is to be regretted, not alone on religious grounds, or even on literary ones, must be obvious to all.—Churchman.

NO "IF"

There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the steps stood a little girl with a basket on her arm. "Don't you want to buy something?" she asked as she came in. "Here are some nice home-knit stockings." "Surely you did not knit these yourself, little girl?" said Aunt Fanny. "No, ma'am, but grandma did. She is lame, and so she sits still and knits the things, and I run about and sell them; that's the way we get along. She says we are partners, and so I wrote out a sign and put it over the fireplace, 'Grandma & Maggie.'" Aunt Fanny laughed and bought the stockings, and as she counted out the money to pay for them Maggie said: "This will buy the bread and butter for supper." "What if you had not sold anything?" asked Aunt Fanny. But Maggie shook her head. "You see, we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When he says things, they're sure and certain."—The Sunbeam.

TRUTHFULNESS.

Teach your child that truthfulness is the first essential of a moral life, and that it is the first essential of a truly successful life. A successful life based upon falsehood would be no success. In exchange for its mirage, one would have given a priceless possession. Say to your child: "To lose the truth would make you very poor. A lie is the very costliest thing on earth—it costs the whiteness and the cleanness of your soul. It costs you your Savior himself, for Jesus said: 'I am the truth.'"

DON'T.

Don't worry because God made you different from others. Don't worry because you don't have the faith of that man, or the praying qualities of this, or the singing qualities of another. It were as unwise for a carnelian to blush deeper because it is not a diamond, or a japonica to fret all the color out of its cheek because it is not a rose. God intended you to be different.

Are you seeking to be your best to those nearest to you? If not, you may be quite sure you are missing some of life's purest joy and highest service. How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle. To those nearest to us God has given a stronger claim upon us than to any others in the world. We would have children taught to be their best in speech and manner to those at home, etc. The conscience of a child generally responds at once, and heartily, to such regulation; and the benefits secured in the home are immense. If all Christian parents were as careful to be considerate and gracious in speech and deed toward the members of their own household as they are toward some of their acquaintance, who have not a hundredth part of the same claim upon them, many grave evils and disasters would be averted.—Life of Faith.

It is a wise rule to take the world as we find it, not always to leave it so.—Rev. Homer Wilbur.

BRIEFS.

God has no use for a man who has no hope.

Be girded and strong today for thy ministry to others.—Ruskin.

Excellence is never granted to man, but as the reward of labor.—Sir Joshua Reynolds.

If we cannot love people for their own sake we are in duty bound to love them for Christ's sake and the gospel's.

If we would follow Christ, we must shake off the baser objects of earthly desire as nothing better than the dust which gathers upon the mere clothes of mortality. So Christ taught us, and so he lived.—Farrar.

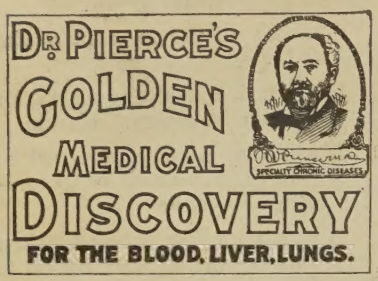
There is a great deal of religion in this world that is like a life-preserver, only put on at the moment of extreme danger, and then half the time put on hind-side-before. —Josh Billings.

We need to keep fixed times and appointed rounds of observance as truly as to be in holy impulse, to have prescribed periods in duty as truly as to have the spirit of duty, to be in the drill of observance as well as in the liberty of faith.—Bushnell.

Erskine says: "The Bible tells us of the streams, that it may allure us to the fountain; it tells of the past acts of God's faithful love, that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love unto the end."

I prefer sensation to stagnation every time. A seaman does not fear a storm as much as a fog. I will tell you where there is no excitement—in a graveyard. Where there is life there will always be a stir, and what we need in our churches is a fresh breath of life from the Spirit of God. They talk of the church of the twentieth century. I stand by the church of the first century.

When you propose to do a good deed, "let not your left hand know what your right hand doeth." That is, do not perform your charities in an ostentatious manner as though you desired everybody to see that you were trying to bring a poor mortal under obligation to you. Nothing is so unseemly in a disciple of Christ. It is the essence of Pharisaism, which, while it may do the recipient good, always makes a bad impresion on those who witness the act.



Experience has shown to physicians that the majority of diseases have their origin in the derangement or disease of the stomach and other organs of digestion and nutrition. The stomach is the receptacle in which food is received and the laboratory in which it is prepared to nourish the different parts of the body. It prepares brain nourishment in one way, nerve nourishment in another, muscle nourishment in another. When the stomach is "out of order" these various forms of nourishment are only partly or imperfectly prepared, and nerve, muscle, or brain, as the case may be, is only partly fed, and the result is pain, which is Nature's protest and warning. The pain may be in the head or in the heart, but you must reach it through the stomach or you can't cure it. That is the philosophy on which Dr. Pierce's Golden Medical Discovery is prepared. It has absolute control of the stomach and digestive and nutritive system. It cures diseases in head, heart, liver, lungs and other organs by curing the diseased condition of the stomach which prevents the proper nourishment of the various organs and corrupts them by its own diseased condition, in the partial nourishment it provides. In like manner "Golden Medical Discovery" purifies the blood, by purifying the stomach and other blood-making organs.

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CRADLED ON THE ROCKS.

My observation is that most men who have pushed their way to the front in commerce, art, science, letters, statesmanship, yes, and in spiritual power, also, have been cradled on the rocks. Many of them were nursed on the breast of poverty. Young Benny Franklin munching his roll of bread through the streets of Philadelphia, with a few coins in his pocket, stands to this day as about the best representative of the start which America's foremost men have been compelled to make. A judge in one of New York's courts told me that on his first day in this city he hammered down paving-stones in the streets to earn money enough to pay the captain of the sloop who brought him hither from Rhode Island; and Sir Thomas Lipton is rather proud of the recollection that in his boyhood he was obliged to borrow the pennies to pay the postage on letters to his parents.—Rev. Theodore L. Cuyler, D.D.

THE LITTLE THINGS.

It is the little words you speak, the little thoughts you think, the little things you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome—the little things of every day that are making or marring your future life.—Light on the Hidden Way.

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